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FAREWELL LETTERS,

BY

WILLIAM WARD, D. D.

OF SERAMPORE,

WRITTEN ON RETURNING TO BENGAL IN 1821.



FAREWELL LETTERS

A FEW FRIENDS.

IN

BRITAIN AND AMERICA.

ON

RETURNING TO BENGAL.

IN 1821.

BY WILLIAM WARD, D. D.
OF SERAMPORE.

LEXINGTON, K.

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1822.

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TO
DIVIE BETHUNE, ESQ.

AND
MRS. BETHUNE,

OF NEW-YORK.

London, May 24, 1821.

MY DEAR FRIENDS,

SOME reason or other for publishing these letters will, I suppose, be expected: and yet, you know, the rendering such an account is often, to an author, more unpleasant than writing the book itself. You will not wonder, therefore, that I wish to blunt the edge of this difficulty by turning that which should have been a *preface* into a *letter*, and a letter to my beloved friends in New-York. In your company I shall lose some of my awkwardness perhaps.

Several friends in England have suggested the propriety of giving, in a more accessible form, those accounts of the state

of the heathen in India, and of our mission there, which formed the principal contents of the discourses I was called to deliver on my return to England. And similar suggestions have been made in America, especially by Dr. Chaplin and other brethren in the state of Maine. The greater part of these letters, therefore, have been written in conformity with the ideas of these friends.

My reasons for writing the letters to Mrs. Fuller, to a missionary student, and the four last letters, need not be offered.

When at Norwich last year, the Rev. Joseph Kinghorn expressed a hope that I might, in visiting Holland, find some materials for giving a better account of the present state of the Mennonites than was generally possessed in England. Through the assistance of the Rev. N. Messchaert, of Rotterdam, and of my beloved companion, the Rev. W. H. Angas, I obtained from three Dutch works, the contents of letters 19, 20, 21, and 22.

The whole of these accounts appear in the form of *Farewell Letters*, just to gratify my own feelings. I hope the persons to whom they are addressed will excuse the appearance of their names here without leave.

I rejoice that I have visited America; that I have seen some part, at least, of the New World, the chosen refuge of the puritans, and of many an eminently devoted christian; the land of equal privileges; of pure and heavenly light; the country to which, under God, next to my own, the eyes of every friend of God and man on earth are directed; the hope of the world.

I owe to you, my dear friends, under a gracious Providence, a great share of the comfort and success which have attended my visit to America: I found Serampore in your family. Your influence raised a considerable part of the fund now left in America for sending forth Hindoo ministers of the gospel from the Serampore college; and through your letters of introduction I obtained access to some of the most devoted christians in the United States.

Many thanks for the Memoirs of your dear mother, Mrs. GRAHAM. It was the only book I read during my passage to England. What a high consecration of herself to God! What deep humility!

Accept of the overflowing feelings of the heart of,

My dear friends,

Your most obliged friend and servant,
W. WARD.

FAREWELL LETTERS.

LETTER I.

To the Rev. Dr. NEWMAN, Stepney.

The Hercules, at sea, March 26, 1821.

MY DEAR SIR,

WHEN I left New-York for Liverpool yesterday, I considered it as the commencement of my return to Serampore; and I resolved to devote the leisure and retirement I might enjoy in my cabin to these farewell letters, begun at your suggestion.

After an absence of twenty years from England, it was to be expected, that the great moral changes of so considerable and so remarkable a period, the successful attempts to revive the unity and energies of the primitive age, and the formation of so many benevolent institutions, would produce a very strong and delightful impression on the mind of such an exile.

I recollect, that as soon as I set my feet on board the *Criterion** in 1799, on my way to India, to join Mr. Carey and Mr. Thomas, residing there since 1793, I lay down on a seat upon the deck to read the voyage of the *Duff*, then recently published. The Bible Society, with its auxiliaries, and still more interesting associations; and numerous other institutions, which have entitled the age in which we live to be denominated the "suttee joog," i. e. the "age of truth," did not at that time exist.

It was impossible, then, not to exult in observing, on my return, the progress of the kingdom of Christ, in a country endeared by every youthful recollection, and rendered still dearer by absence, so long an absence, and by the painful contrast between the land of bibles, of christian temples, christian ministers, and christian institutions, and a land full of dead idols, heathen temples, priests, "abominable idolatries," and containing One Hundred Millions of degraded idolaters.

Ah! my dear Doctor, I can never convey

* Commanded by Capt. B. Wickes, senior, of Philadelphia, who still lives, and whose great humility and ardent Christian friendship cannot be forgotten by his surviving passengers.

to your mind that awful feeling of christian solitude—that overwhelming loneliness, which I have sometimes experienced when standing, 15,000 miles from a christian land, among Forty or Fifty Thousand mad idolaters, hearing their shouts and seeing their frenzy. How piercing the thought, that this was an exhibition of the mental and spiritual condition; this the brutal worship, and this the preparation for eternity, of 500,000,000 of the human race! Oh! under these impressions, the christian church becomes almost invisible, and the work to be accomplished appears so prodigious, that nothing but the recollection of the promises, of Calvary, and of Pentecost, preserves the mind from absolute despair.

But to return to Britain: to find in the establishment* so many labourers “doing the work of evangelists,” and a Missionary Society, increasing daily the extent and the sacred energy of its operations;—to

* When I left England, the peculiar doctrines of the gospel had not been preached, I believe, in the five established churches at Derby since the time of the puritans. I was happy, however, to find, on visiting this my native place in 1819, that two of these churches had recently been blessed with clergymen who followed the apostolic rule, 1 Cor. ii. 2.

perceive the great increase of dissenting and Wesleyan-methodist chapels, and the vast additions to their societies;—to see the pious members of christian churches visiting the benighted villages, and thus dispersing the last remains of heathen darkness in England;—to see rising in every part of the country institutions well suited to remove ignorance, profligacy, and misery, the whole of the pious youth in Britain engaging in these truly christian efforts;—and to recognise, amidst all this increasing ardour, so much christian liberality and union—how, my dear Sir, how could such an exile, surrounded with summer-scenery like this, help exclaiming, “And is this the country of my nativity?” —“Thou shalt no more be termed Forsaken;—neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee.”

May you still be enabled, my dear Sir, to contribute a large share towards the religious prosperity of our country! May many a christian missionary go forth enriched by your instructions, and formed by your holy example, and become a faithful and successful herald of salvation. Re-

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the 100,000,000 of Hindoo idolaters, and
their and your servant, for Jesus' sake.

W. WARD.

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W. WARD.

LETTER II.

TO JOHN BRECKINRIDGE, Esq. of Princeton
College, New-Jersey.

The Hercules, at sea, March 27, 1821.

MY DEAR FRIEND,

THE frankness with which you entered on the discussion of christian missions with a stranger, in a very transient visit, and the blame you so unhesitatingly took to yourself for neglect in reference to this stupendous subject, must be my apology for addressing this letter to you.

Yes, there has been a most awful neglect of the spiritual interests of mankind; and the criminality of this neglect must lie somewhere.

What is the state of the world?—The number of its inhabitants is, I believe, generally supposed to be about Eight Hundred Millions. The situation of the countries which all these beings inhabit; the degree of civilization to which they have attained; their languages; their literature; their manners and customs; the climate, soil, and productions of each of these countries, and a great variety of other circumstances

connected with the present existence of these millions, have been, to a certain extent, ascertained. No want of talent and zeal in those who have enriched our libraries on these subjects: they deserve well of mankind. It is in the christian church only that cowardice and indifference to the state of the world, have been placed among the virtues.

In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of christian philanthropy and heroic enterprise! "Go ye into all the world; preach the gospel to every creature." By a mysterious, yet mighty influence, he infused into their spirits all the fervours of a divine benevolence: and thus constituted them, in his absence, the representatives of the Divine Mercy in the world, and the selected agents through whom all the blessings flowing from the interposition of Christ were to be imparted to mankind, till all the effects of the curse should be removed from the earth. With such an impulse as this given it, and with such a design unquestionably, the vessel of mercy and salvation was launched on the ocean of this world immediately after the ascension of our Lord.

And what is *now* the spiritual condition

of our race?—Five Hundred Millions, it is notorious, remain to this hour Pagan idolaters, and One Hundred Millions more are the followers of the impostor Muhummud. Two hundred millions only are left wearing the christian name; and in order to make the calculation respecting the real state of this remnant as favourable as possible, we will suppose Princeton to be a fair epitome of the whole christian world. Is there one person in four in Princeton who appears to be brought decidedly under the influence of christian principles? I fear not. We have then less than 50,000,000 of real christians on earth at any given time, and all the rest (750,000,000) are living and dying without God in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus;—and this havock made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

There is something so fearful, so tremen-

dous in this retrospect, that I do not wonder that men who have never known "the terrors of the Lord," and "the exceeding sinfulness of sin," should reject the theory altogether. While looking down into this abyss, my dear Friend, I am seized with a shivering horror. I tremble exceedingly. And yet the truth which is here so deeply impressed on my mind is the same as that which I learn from the history of the fallen angels, left without a Saviour; from the flood; as that which I receive in Gethsemane and at Calvary; and which is irresistibly confirmed while I look at the civil, and mental, and moral condition of these Seven Hundred and Fifty Millions of Pagans, &c. All proclaims the fearful truth, that there is a criminality, a turpitude, a desert in sin, which we cannot comprehend. And if it were the will of God, that the law should take its course, without mercy, to the end of time, what could we say?—"Is God unjust that taketh vengeance? God forbid."

But if in this fearful condition the world is not to remain—if a brighter destiny, a most glorious transformation awaits it—and if the command "to teach all nations," has never been repealed nor suspended,

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But if in this fearful condition the world is not to remain—if a brighter destiny, a most glorious transformation awaits it—and if the command "to teach all nations," has never been repealed nor suspended,

then there must have been a most shocking neglect of duty somewhere.

Seeing so many prophets had painted this brighter period in the most glowing colours, and had raised their loftiest, their sweetest strains, to usher in the reign and universal conquests of the Messiah; and seeing our Lord himself repeatedly referred to these halcyon days, and directed his disciples to a universal dissemination of his gospel, and to the work of universal teaching, how, —these records being read by the christian church every sabbath-day,—how shall we account for christians having left, for seventeen hundred years, in a state of perfect brutality and crime, Seven Hundred and Fifty Millions of deathless minds committed to their especial care by the Great Head of the church?

What makes this neglect the more strange and unaccountable is, that the command comes from the highest possible authority—that this command is most express, and its meaning most palpable—that the Being who issued it said, at the very time it proceeded from his lips, “Mark! I am with you, even unto the end of the world,”—that this Being has “all power in heaven and upon earth,”—that this command is closely connected with the eternal condition of

all these successive swarms of men, eight hundred millions composing each generation—and that every one of those to whom the execution of this commission is confided, is supposed to possess the mind that was in Christ Jesus, who came “to *seek* and to save that which was lost,” and to have, as the distinguishing feature of his character, an overwhelming sense of the value of the human soul.

How, with a provision perfectly commensurate with the extent of the commission—with a command, from the Being who was himself the atonement, that every creature should hear the gospel—with such proofs before us that this gospel is the power of God to salvation—how, with all these facts staring us in the face—how is it, that we have never attempted to carry these glad tidings beyond the walls of our own churches? How can we apologize for this criminal neglect, when our fellow-countrymen, unassisted by the principles and motives which inspire the christian, have, within a very few years, amongst you, founded a new world, and amongst us, founded an empire comprising 100,000,000 of heathen subjects?

What pestilential influence can have thus withered the arms of 50,000,000 of

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What pestilential influence can have thus withered the arms of 50,000,000 of

christian soldiers, to whom had been intrusted "the sword of the Spirit," and neutralized within them all those high and sacred principles which had been imparted to them in their christian birth, and stript them of those energies which, under their Great Captain, had been enough to conquer the whole world?

My dear Friend, the cause of this total abandonment of effort, under such a leader, under such an inspiration, and with such prospects, is one of the most singular, and yet one of the most important inquiries, which christians at this day can possibly institute.

It will be said, that for many centuries, those who felt the genuine force of christian principles, were in too depressed a state to make efforts for the spread of the gospel: their whole strength was required to preserve any portion of united existence. They were in the situation of men in a besieged fortress; attacks upon the territories of the enemy were out of the question. This defence, to a certain extent, must be admitted. But will He "whose eyes are as a flame of fire, and his voice as the sound of many waters," accept this as an apology for the indifference and inactivity

of the last two hundred years—for the apathy of the present hour?

1. It is an awful fact, that the spirit of missions has to christianize the church, before the church can christianize the world. There is scarcely a single body of christians on earth that has not lost the primitive energy and enterprise, in a thorough subjection to doctrinal or practical SELFISHNESS.

2. If we were merely in a profound sleep, we might be roused; but the state of large bodies of professing christians reminds one of a garrison, who, to keep out the enemy, have kept up the draw-bridges so long that they cannot be lowered again, and thus all egress is prevented. In the state of still larger christian bodies, we are reminded of a garrison, who have become so fond of garrison duty, and garrison fare, that they have no wish to enter upon the campaign and engage the enemy.

3. But there are certain theories and practices still tenaciously adhered to, which are either directly at variance with the commission of Christ, or which paralyse all missionary energy.

4. Those views of the divine sovereignty which diminish, in the mind of the recipient, all compassion for the unconverted,

and every influential impression of the absolute and inseparable connexion between the end and the means, must necessarily produce an indifference to the use of means, where vigorous effort is required, and where expense is to be incurred.

5. Those ideas of the atonement which prevent a minister from pressing the gospel calls and invitations upon the attention of the unconverted, must in a great degree unfit such a person for the work assigned to ministers in the commission of the Lord Jesus.

6. It is too common to confine the christian ministry to the building up of the church. Many ministers, I fear, seldom preach but to believers, and about their duties and privileges. Treating the Bible as a text-book, and finding it full of that which is to make the man of God perfect, they imagine that they cannot be wrong while they preach from the Bible and according to it; seldom asking themselves this question, 'To accomplish what objects was the christian ministry instituted?' But ought we not to understand, that the Bible is thus full of instruction to the believer, that he may stand in less need of the labours of him, whose main work is to call sinners to repent and believe the gospel?

Is it any wonder, when the minister makes so small a reference to the unconverted, that the people should feel no concern for the heathen? It cannot be matter of surprise, that additions to such churches are so rare; the conversion of sinners is not sought after; it makes no prominent part of the work of the minister. And if he were to devote much of his preaching to the calling of sinners, he would inevitably be placed among those who are mere novices in the knowledge of christian mysteries. A celebrated preacher in Scotland was spoken of one day, in my hearing, for this very reason, as standing in need of some one to teach him the way of the Lord more perfectly. And thus the Christian ministry is confined to teaching,* and the sublime work of preaching is almost laid aside. Hence a vast pulpit preparation is necessary to produce incessant variety, to humour the taste of the people, to keep

* The offices of apostles and prophets have ceased in the church, if the word prophets in Ephes. iv. 2, signify those who interpreted the discourses delivered in an unknown tongue. But where is the next order, Evangelists, and why are pastors or teachers the only order left? Does not this simple fact supply the testimony of volumes, and prove, that our churches have lost sight of the great object of their existence?

them satisfied with their state, and to avoid the shadow of an opinion which has not passed the human ordeal. In the cold and dull effects arising out of this system, we see the infliction of that punishment which might be expected to follow such a departure from the charge given at Bethany. Not only are sinners not converted, but these services, except where extraordinary talents are possessed, are, for the most part, exceedingly destitute of interest. A meeting for prayer is often much more edifying. The fact is, that most of the professors in England, &c. labour under a preaching surfeit; hence so many bad humours break out, plainly indicative of the nature of the disease. And yet some ministers are alarmed, lest the engagements of their hearers in Sunday school and other exercises, should destroy their personal religion. But gospel blessings are to be expected much more in active engagements, than in a care only for personal enjoyments: see Genesis xii. 2. Prov. xi. 25. And the evident blessing of God resting on those who thus devote themselves to the good of others, especially of the rising generation, removes every shadow of doubt on this interesting point. When a minister, whose life has been spent in the work of teaching, and

whose ministry has had little reference to the extension of the kingdom of Christ, comes to die, he can have no share in the consolation flowing from Daniel xii. 3: "They that turn many to righteousness shall shine as the stars for ever and ever." How different the close of a life in which the minister has spent all his energies in pleasing his people; to that of the minister, however small his parts, who has been successful in "winning souls." Prov. xi. 30.

7. Other ministers dwell almost exclusively on the privileges of believers; scarcely daring to touch at all on duty and obligation, lest they should be considered as legalists; and this is so suited to the unsanctified taste of men, that the hearers not unfrequently compel the minister to become himself the example of the effects of his own doctrine: they contribute scarcely enough to keep him from starving. How should such congregations do any thing for maintaining ministers among the heathen?

8. It is possible also so to preach on the subject of election, as to please a congregation by bringing them to indulge the most contracted ideas of the kingdom of Christ, exhibiting it only in connexion with the awful displays of divine justice, instead

of expanding the mind, and stimulating it to exertion, by exhibitions equally scriptural, but in which we behold the whole world brought into the fold of Christ. The baneful effects on missions of such partial displays of this scriptural doctrine, (given to comfort believers, but believers of an order of piety to which few in our day attain,) need not be enlarged upon.

9. In the same spirit of selfishness a society, say of three hundred members, maintain a man to gratify them by a religious exhibition every sabbath-day, without any reference to the state of the unconverted, or at least with a very partial one. Hence three parts out of four of the congregations in America and England do nothing, or next to nothing, for the conversion of the wicked in their own streets. The heathen, placed fifteen thousand miles from them, are not likely, in such a state of feeling, to be remembered.

10. But the greatest impediment to the introduction and culture of a right spirit on this most important subject, will, perhaps, be found in such a love of the world as stands reprov'd in the fifth chapter of the Acts of the Apostles. It was not without reference to a state of the church like that of the present times, that the sin of

Ananias and Sapphira was so awfully punished, just when the gospel was beginning its progress through the world.

Surely every christian society should consider, that they are united together, not for themselves, but for the extension of the kingdom of Christ. Without depending on the labours of the evangelist whom they maintain, the Saviour has made ample provision in the Holy Scriptures, for the edification of his church, in the gifts of church-members and the privileges of a church-state, in multitudes of excellent works on every doctrinal and practical subject, &c. Those christians who have pleaded most strenuously for the duty of mutual exhortation, would have been in a good measure apostolical, if they had united to maintain an evangelist to preach the gospel freely, (as far as the powers of one individual could go,) to every creature. In this way the apostles received aid from their brethren—But in making no provision for extending the Saviour's kingdom, and in leaving the whole of the unconverted to the bald instructions of a secular ministry, in a room apparently private, I think they have surely been mistaken.

Let a christian minister bend his prin-

cipal attention to preaching the gospel, that is, instructing the world to which he is sent; let every gift in the church be employed in the instruction of the young, in visiting the abodes of the ignorant and the afflicted, in distributing tracts and the Holy Scriptures, and let the gifted members edify the church in meetings of church-members; and then the church will assume an attitude truly primitive.—And if the members be really imbued with the spirit of christianity, the energies of this christian provision* for the teaching of the whole world will soon be seen in the change wrought upon the surrounding population.

Whatever apologies may be made for the inactivity of christian societies while under the overwhelming power of anti-christ, these apologies, in America and Britain, can be accepted no longer; and let us hope, my dear Friend, that no doctrinal, no practical errors will now be permitted to enfeeble those energies derived from Calvary, and from Pentecost, and

* To suppose that our Lord Jesus Christ has commanded his church to teach all nations, without affording the means of obeying this command, would be highly profane. There is this power somewhere:—where is it?

which are ultimately to give to the Lord Jesus universal dominion.

I am
My dear Friend,
Most truly yours,
W. WARD.

LETTER III.

To the Rev. Dr. RYLAND, Bristol.

The Hercules, at sea, March 28, 1821.

MY DEAR DOCTOR,

THE spiritual state of the world, to a mind not cauterised by the most monstrous perversions of those scripture truths which relate to the Divine sovereignty, the influences of the Holy Spirit, &c. is, and ought to be, the most heart-rending of any thing connected with our present existence. Perhaps the statement contained in the preceding letter, relative to the number of the heathen, &c. may not be minutely correct; but it is not the least affecting part of this awful recital, that a million placed on one side or the other still leaves almost all the human race in a state too dreadful to be alluded to without feelings of indescribable agony. While we contrast our circumstances with those of all those countless myriads who have passed into eternity "without hope," our adorations are mixed with trembling, and we are compelled to exclaim, "How unsearchable are his judgments, and his ways past finding out."

With what feelings should a christian view these ravages of sin and death?—With Satanic congratulation? With stoical apathy? Or with the feelings of our Lord Jesus Christ, when, in the broken language of the most poignant grief, he lamented the destiny of a city about to be awfully visited for the commission of a crime, in which he himself was to be the sufferer?

Some persons doubt, whether it accord with the Divine goodness to punish the heathen living and dying in a state of gross ignorance. This is, indeed, my dear Doctor, a very delicate and difficult question; yet, leaving the deceased heathen to be dealt with, as we are sure they will be, according to the nature of their probationary state, and according to their works, it might be asked, If the ignorance of the heathen exonerate them from blame, and if they do not perish, (whatever perishing may mean when applied to the heathen,) does not the interposition of Christ appear to have been wholly unnecessary? It becomes available, according to this hypo-

* "My God! I feel the mournful scene!
My bowels yearn o'er dying men!
And fain my pity would reclaim,
And snatch the fire-brands from the flame."

thesis, not to save from perishing, but only as making a mere fraction of the race rather more happy than they otherwise would have been.—What becomes of numerous passages, speaking such language as the following?—"That whosoever believeth might not perish;"—"They that sin without law shall perish without law;"—"Be not deceived; neither fornicators, nor idolaters, &c. &c. shall inherit the kingdom of God;"—"At that time ye were without hope;"—"The fearful, and the unbelieving, and idolaters, &c. shall have their portion in the lake," &c. How shall we account for the feelings of the apostle of the heathen, for a life of incredible exertion like his, and for his language, "I became all things to all men, if by any means I might save some," if the heathen are not in danger of being lost? Finally, if heathens are not in a perishing condition, and if carrying the gospel to them will bring them into such a state, then the very reverse of this passage will be true, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c.

I have no objection, if such an idea can be fairly established, to believe, that Cornelius's prayers were heard while a heathen and destitute of faith in Christ;

and that God does, by his Spirit, change the hearts of heathens, as he does those of dying infants, imparting to them the blessings of salvation through the Redeemer. But then I must observe, that, amidst a pretty large acquaintance with the heathen in India, *I have never seen one man* who appeared to "fear God and work righteousness." On the contrary, the language of the Apostle seems most strikingly applicable to them all: "There is none righteous, no not one; there is none that understandeth; there is none that seeketh after (the true) God. Their throat is an open sepulchre;* with their tongue they have used deceit;† the poison of asps is under their lips;‡ their feet are swift to shed blood;§ and the way of peace they have not known."

How happy are you, my dear brother, in having had committed to you the work of assisting pious young men to become the

* The impurity of their conversation is beyond all description.

† They are finished adepts in the art of deception.

‡ For slander and abuse they stand unrivalled, even amongst the most degraded of mankind.

§ Oh, how strikingly is this exemplified in the eagerness with which the Hindoos go into the work of immolating the poor widow and other human victims!

agents of the Father of mercies in reconciling the world to himself by Jesus Christ; and to carry to these heathens the glorious Gospel of the blessed God. May you still be spared to be very successful in this divine employment!

Yours, very faithfully,

W. WARD.

LETTER IV.

To the Rev. Dr. STAUGHTON, Philadelphia.

The Hercules, at sea, March 29, 1821.

MY DEAR DOCTOR,

THE restricted progress of christianity, and the moral darkness in which so great a portion of the globe has remained, notwithstanding the Sun of Righteousness has arisen, and the Desire of all nations has appeared, forms one of the most mysterious dispensations of Providence which has ever occupied human attention.

That many acts of the Divine Government should be to us inscrutable, arises out of the very nature of things: and among other causes, the imperfection of our moral vision makes this inevitable. Those parts of the divine procedure in particular, which depend for elucidation upon events not yet ripe for execution, must necessarily remain in a state of mystery. We look to heaven as to that state in which "we shall know as we are known;" but I apprehend many present mysteries will be unfolded by the state of the church in the last times, as the New Testament church

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has unfolded the mysteries, types, and prophecies of the Old; and, among other things to be then developed, the reasons for the small progress of christianity through so many ages, will be much more clearly manifested.

When the Redeemer shall have accomplished the defeat of all his enemies; shall have removed from the abodes of men all the loathsome marks of the late rebellion, and of the infernal tyranny which had perpetuated its ravages during six thousand years, and shall have extended his reign over the whole of his once-lost empire; when he shall have unfolded, age after age, the extent of the good he communicates, in the transformation and blessedness of eight hundred millions of minds, and when he shall have given to the human character the gilded lustre of the setting dispensation—then, what an amazing contrast to all the systems of heathenism, operating as they had done for thousands of years on so vast a portion of the human family, will christianity present, in the fulness of its moral glory, and in the fulness of its benefits!

It has pleased God, while he has provided a remedy for the present and future consequences of the apostacy, and has

been exhibiting the most interesting proofs of the efficacy of this provision on the human character, to permit the wisest men, the greatest minds ever formed, in different ages, to bring forward, in reference to the spiritual state of man, the results of their combined powers.

These theories have each had a long trial on vast masses of men; and all have utterly failed, and all have sunk into deserved contempt when brought on any one point, into comparison with christianity. It is not a contrast between the systems of Socrates and Pythagoras: it is exactly that kind of failure which we expect when the competition is between man and God: I have sometimes asked an unbeliever to explain to me the theory which he would give me instead of christianity. We have, however, in the works of the wisest heathens, the very substitute we solicit; for none of these modern unbelievers pretend to be wiser than the Greek philosophers, or to have a system different from theirs.

It may be objected, however, that at this distance of time, we know but very imperfectly, on many points, what were the opinions of these philosophers. Had we been their contemporaries; had we seen the effects of their systems on the people.

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who embraced them, we might then have been able to have decided on the exclusive claims of christianity.

My dear brother, in the writings of the Hindoos, and in the effects of these writings on a population of one hundred millions, during a longer trial than has yet been allotted to christianity, we have the very means of proof that these unbelievers ask for—present, palpable, and living proof.

In this letter, I propose attempting an abstract of the philosophical doctrines most popular among the Hindoos, and a very rapid sketch of the moral state of those who have lived and died under the full influence of these theories.

Three of the six schools of philosophy once famous in India, were atheistical. The doctrines of these atheists were established for a considerable period in India, and they are still taught in the systems which prevail throughout China, Japan, the Burman Empire, Siam, Ceylon, &c. What an awful thought, Sir, that three hundred millions of the human race are, to this hour, under a system of avowed atheism!

No person has been found wicked enough to maintain that atheism is as good as

christianity; and therefore we have here no opponents;—but a few of the speculations of the Hindoo theists will unfold a system little better, I presume, than atheism.

These philosophers, of whom Vedvas, the compiler of the vedu, was one of the most distinguished, taught,* that every thing we can see, or form any conception of, is to be referred to one or the other of these two principles: it is either *spirit* or *matter*, since, besides these, nothing else exists; that all spirit is God; that God exists without attributes in a state of eternal repose, intangible, unconnected with any of the forms of matter. A state of profound sleep, in which the individual has no mental exercise whatever, and the state of the unruffled ocean, are alluded to by this philosopher as emblems of the state and blessedness of spirit. Speculations like these, making known a Being without attributes and having no connexion with creatures, is surely nothing better than pure atheism; nor is the practical system founded on these theories an atom better than the theory.

These philosophers further teach, that the spirit in man is individuated deity;

* See the Vedantu-Saru.

that in this connexion with matter, spirit is degraded and imprisoned; that the great and only business of man on earth is to seek emancipation, and return to the blessed source from which he (that is, spirit, for I, thou, and he, are referable only to spirit) has been severed.

The mode of obtaining emancipation, is by the practice of the ceremonies denominated jogue, all which ceremonies are connected with bodily austerities, having for their object the annihilation of all conscious connexion with the body and with material things. Deliverance from the influence of the body and all material things, will leave spirit, even while in the body, in a state of divine tranquillity, resembling that of God, for the passions alone are the sources of pain; and will fit the individuated spirit for re-union to God, for the passions are the sources of life and death, and confine the individuated spirit to a continued course of transmigration, and rivet its union to matter.

And now comes a long list of these jogees, exhibited to us as practising these austerities, which are intended to extinguish all attachments, all desires, all cherished union between the spirit and the body, and between the spirit and the ma-

terial existences with which it is surrounded. We see these jogees retiring to forests, renouncing all communion with other beings, living in solitude and silence, inflicting on the body the most shocking austerities, and increasing them as the body is able to bear them, till the poor wretch sinks under the experiment. No doubt, myriads have thus perished.

I have asked bramhuns, at different times, whether any such jogees now existed. They have acknowledged, that they never saw any, but at the same time have avowed their belief, that such might be found in the forests. I have heard of one jogee who is said to have been found, some years ago, in almost an inanimate state, by a rich Hindoo, in the Sunderbunds. This Hindoo brought the jogee to Calcutta, and kept him in his own house for some time. He performed no religious ceremonies; he never asked for food or any thing else; had no choice nor preference of any thing; was indifferent to every outward object: all that could be said of his union to material things was, that he breathed the same air with others. Some licentious young men attempted, in various ways, to awaken his passions; but in vain. The rich Hindoo became at length tired of his

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guest: and, as he was going a journey to Benares, he resolved to take the jogee with him, and leave him there. On the way he remained in the same state of absorption; till one evening, when the boat was brought to for the night, he was observed to be walking by the side of the Ganges, when he met a jogee like himself: they smiled at each other, and immediately both became invisible.

The speculations I have alluded to in this letter, form the belief of all the Hindoos; and there are still a number of mendicants in India who imitate the jogees. The people at large do not become jogees, because these austerities are incompatible with the existence of human society; but they make constant allusions to this doctrine of spirit; to the subjugation of the passions, and to transmigration, as inevitably attaching to men, till perfect abstraction and absorption are obtained.

Amongst the religious mendicants, the mimicry of jogeeism manifests itself in a variety of shapes:—here comes a man having a tiger's skin thrown over his shoulders: in the dress of a forest resident he is aware that he has access to the heart of a Hindoo, and that by this means, he can open the hand of charity. Another

mendicant from the same motives, professes to have made a vow of perpetual silence: the villagers crowd around him, and present to him milk, sweetmeats, rice, &c. With such a proximity to the jogee he is sure not to starve, although he dare ask for nothing. I have seen several individuals of the order of Oorduvahoos, having the right arm stiff and withered, raised above the head, and unable to lower it. Such a devotee, with his long hair, clotted with mud, tied round his head like a turban, with his emaciated and vacant face, rendered still more dismal by being besmeared with ashes, and with his body nearly naked, exhibits one of the most pitiable sights on earth. The Asiatic researches contain an account and an engraving of an ascetic who constantly lay on a bed of spikes. I once saw at Calcutta two Hindoos, each of whom had surrounded himself with three large wood fires, so near to his body as almost to scorch him, while the vertical sun beat upon his bare head. Each day was passed in the practice of these austerities; and it was said, that these men remained up to the neck in the Ganges during a considerable part of the night. They thus exposed themselves to the greatest degree of heat

and cold they could endure, to dry up all the juices of the body, and to annihilate all sensible connexion between spirit and matter, that they might be prepared for absorption into the ocean of spirit. Some modern jogees go without clothes, to hold up the idea that they are destitute of passions. And the names by which two large bodies of mendicants are distinguished, are intended to convey the same impression, viz. *voiragee*, from *voi*, destitute of, and *raag*, passion; *sunyasee*, from *soonyu*, destitute of, and *asu* desire.

And these, my dear brother, are the highest discoveries, and these the proudest fruits, of a philosophy produced by the greatest unassisted minds that were ever produced. All these combinations of intellect, all these colleges, founded by the greatest masters the world has ever seen; all these writings and incredible labours; terminate in this momentous discovery, "There is nothing but spirit* and matter

* A celebrated Hindoo writer has acknowledged that all which their philosophers had ever written on the Divine nature, amounted to nothing better than the conjectures of a number of blind men, respecting the form of the elephant; which they endeavoured to ascertain by feeling the body, trunk, ears, limbs, and tail of one which had been brought into their village. Acts vii. 27.

in the universe"—in the production of this disciple, dumb, naked, besmeared with ashes, his arm held erect till it has become stiff and withered, surrounding himself with four fires, or lying on a bed of spikes, endeavouring, by all this process, to extinguish his intellectual powers, that he may be fitted to return to a Being whose blessedness consists in an eternal destitution of all qualities.

Such are the effects of this philosophy on those who have followed it up to the very death. And it is observable, that it operates on all the millions who believe the theory, but cannot practice it, so as to produce entire despair of happiness beyond the present life. A bramhun once observed to me, that it was impossible, so long as a man retained a belly, for him to obtain absorption.

And is not this, to all practical purposes, a system of atheism? This God of the Hindoo philosophers is not an object of worship; he has nothing to do with creatures, nor they with him. Therefore it is, that among the Hindoos (100,000,000) there is not one temple to be found consecrated to the one God. Nor do any Hindoos die with the hope even of temporary happiness, except those who drown or burn themselves

alive. Here is a system which, dethroning Jehovah, or, in other words, placing Deity in a state of eternal solitude, elevates man to the godhead, while it dooms to infamy every passion of the mind, and every action of the body. Was it worth while, that so many sages should have flourished, that so many books should have been written, and so many colleges have been erected, to end in results like these?

Oh! my dear brother, how grateful should we be for the gospel! Who does not recognise it, especially when contrasted with human systems, as "*the glorious gospel of the blessed God?*"

May you be long spared, a blessing to the American churches, and to the heathen!

Ever, most truly, yours,

W. WARD.

LETTER V.

To the Rev. Dr. CHAPLIN,

Professor of Divinity in the Maine Literary and
Theological Institution.

The Hercules, at sea, March 30, 1821.

MY DEAR DOCTOR,

FROM a pleasing recollection of the discourse which I heard you deliver at North Yarmouth, I indulge the hope, that the sentiments disclosed in these letters will not be offensive to you. It is to be deplored that so few of our ministers fully preach the gospel, pleading with and pressing sinners to embrace it, as the puritans did, and did with such distinguished success. Dr. Chalmers, in a sermon I heard him preach at Glasgow in June last, from "Good-will to men," gave a fine specimen of what preaching these glad tidings should be. False Calvinism has done incalculable mischief where it has not actually carried men into antinomianism. How often has it placed ministers where they have become the very antipodes of the Saviour. They glory in confining the preaching of the gospel to the very minu-

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test fragment of the human race, instead of pressing it upon the acceptance of every creature within their reach.

On landing in Bengal, in the year 1793, our brethren found themselves surrounded with a population of heathens (not including the Mahometans) amounting to at least one hundred millions of souls.

On the subject of the divine nature, with the verbal admission of the doctrine of the divine unity, they heard these idolaters speak of 330,000,000 of gods. Amidst innumerable idol temples, they found none erected for the worship of the one living and true God. Services without end they saw performed in honour of the elements and deified heroes, but heard not one voice, tuned to the praise or employed in the service of the one God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter, before the monkey, the serpent, before idols the very personifications of sin; and they found this animal, this reptile, and the lecher Krishnu and his concubine Radha, among the favourite deities of the Hindoos. All these millions in prostrate homage before the instrument of the fall, here called Ununtu, the everlasting,—before sin, deified in the persons of an in-

famous lecher and his concubine! Lower than this, human reason cannot fall, the human being cannot be precipitated. In this worship, do we not perceive put forth the utmost malice of the powers of darkness? And can we not imagine that when the news of this consummation of the triumph over man was carried to the Stygian council—

“The hollow abyss

Heard far and wide, and all the host of hell,
With deaf’ning shout, return’d the loud acclaim?”

To one hundred millions of men in such a state of deplorable ignorance and alienation from God, was it not of the last consequence, that the glorious nature of the true God, whom to know is life eternal, should be made known?

On further inquiry, they found, that this immense population had no knowledge whatever of the divine government; that they supposed the world to be placed under the management of beings, ignorant, capricious, and wicked; that the three principal deities, the creator, the preserver, and the destroyer, having no love of righteousness, nor any settled rules of government, were often quarrelling amongst each

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other, and subverting one another's arrangements; and that, amongst 330,000,000 of governors, the governed knew not whom to obey, nor in whom to confide. Now, to a christian mind, having before it the vicissitudes, afflictions, and difficulties of the present state, nothing can appear more deplorable than this ignorance of the Divine government, nothing more desirable than some correct knowledge of that wisdom, goodness, and power, which is exercised in the government of the world.

They found that this people were equally ignorant of the law of God; that the injunctions of their shastru were often contradictory, not unfrequently commanding services puerile and vicious, and were rather a transcript of the blind and corrupted heart of man than of the Divine nature; and that these people had no idea of sin, as connected with the disposition different from the mind of God, and as a moral evil. If the knowledge of his spiritual state be of more importance to man than all other acquirements, and if "by the law is the knowledge of sin," then surely it was of the utmost consequence to all these millions, that to them should be made known the holy principles of that

government under which all mankind are placed.

Our brethren found that through their ignorance of the Divine law, of the corruption of the heart, and of the deep turpitude of sin, these people imagined that the waters of the Ganges had virtue enough in them to purify the mind from its earthly stains; and hence they saw the whole population residing in its neighbourhood, morning and evening crowding to the river; they saw this holy water carried for religious uses to the most distant parts, and the dying hurried in their last moments to receive their last purification in the sacred stream. Under the delusion, that sin is to be removed by the merit of works, they observed others undertaking long and dangerous pilgrimages in which thousands perished; while others were seen inflicting on their bodies the most dreadful tortures, and others were sitting through the day and through the year, repeating the names of their guardian deities. Who can contemplate mistakes like these, terminating in everlasting disappointment without perceiving the wisdom and benevolence of the command, "preach the gospel to every creature,"

and point all to "the Lamb of God that taketh away the sin of the world."

Respecting the real nature of the present state, the missionaries perceived that the Hindoos laboured under the most fatal misapprehensions; that they believed the good or evil actions of this birth were not produced as the volitions of their own wills, but arose from, and were the unavoidable results of, the actions of the past birth; that their present actions would inevitably give rise to the whole complexion of their characters and conduct in the following birth; and that thus they were doomed to interminable transmigrations, to float as some light substance upon the bosom of an irresistible torrent. To a people like these poor Hindoos, "without hope," how necessary the messages of mercy, the invitations, and promised succours of the gospel.

Amongst these idolaters no bibles were found; no sabbaths; no congregating for religious instruction in any form; no house for God; no God but a log of wood, or a monkey; no Saviour but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities; so that what should have been divine worship, purifying,

elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition; no morality, for how should a people be moral, whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brothel? As might be expected, they found that men died here without indulging the smallest vestige of hope, except what can arise from transmigration, the hope, instead of plunging into some place of misery, of passing into the body of some reptile.—To carry to such a people the divine word, to call them together for sacred instruction, to introduce amongst them a pure and heavenly worship, and to lead them to the observance of a sabbath on earth, as the preparative and prelude to a state of endless perfection, was surely a work worthy for a Saviour to command, and becoming a christian people to attempt.

But, finally, our brethren found, that the ideas of these heathen respecting a future state were equally erroneous and pernicious with those already stated. By a fu-

ture state, they perceived that a Hindoo commonly understands nothing more than transmigration; and that he dies with the expectation of immediately rising to birth again in some other body—in that of a dog, or a cat, or a worm feeding on ordure; that if he has committed some dreadful crime, he expects to fall, for a time, into some one of the dreadful states of torment described in the shastru. They discovered, that no Hindoo, except he has given all his wealth to the priests, or has performed some other act of splendid merit; or except he drown himself in a sacred river, or perish on the funeral pile, has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heavens of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the holy heaven of conscious bliss held out to a Hindoo, and held out to him on conditions which the great bulk of the people find to be impracticable. The state beyond this, reserved exclusively for jogees, is absorption, or a complete loss of separate existence in union to the soul of the world. How important to pour into the lap of all these millions, living without God, and without Christ, and without hope,

the unsearchable riches of Christ; to carry to them the news of life and immortality, that they may possess that hope which is as an anchor to the soul, both sure and steadfast, and which is the source of a purification terminating in everlasting perfection!

To all the friends whom I had the pleasure of seeing at North Yarmouth and Portland, I beg very affectionately to be remembered.

May the college over which you preside, my dear Doctor, become a vast blessing to the churches in that part of your union!

Ever indeed, yours,
W. WARD.

LETTER VI.

To Miss HOPE, of Liverpool.

The Hercules, at sea, March 31, 1821.

MY DEAR FRIEND,

No person will charge me with having fallen into an error in addressing this letter to you. I have only to ask your forgiveness for not having mentioned my design to you before these letters appeared in print.

I am very anxious to have awakened in the minds of benevolent females in Britain and America, that concern for their sex in India, which will ultimately secure an amelioration of their condition. Why should not this subject be taken up with the same simultaneous feeling among females in these countries, as the Bible Society has been by both sexes all over the world? Are the females in Asia, who, by their want of education, are lost to themselves, to their families, to society, and to christianity, too small a body, to call for a female association in their favour in every considerable town throughout Britain and America? They cannot amount to less than *Seventy-five millions* of minds. Are

their sufferings too trifling to demand such an enlarged attention?

A description of the state of women in Hindoost'han will supply an answer to this last question:

The anxiety of the Hindoo to obtain a son who may present the funeral offerings, upon the presentation of which he supposes his future happiness to depend, and the expenses attending the support and marriage of girls, makes the birth of a female in a Hindoo family an unwelcome event: hence the sex in India come into the world frowned upon by their own parents and relations. No favourable prognostic this of future comforts.

I ought here to mention the case of female children among the rajpoots; for, though this relation belongs only to one of the Hindoo tribes, it exhibits a strong corroborative proof of the low estimation in which even the lives of females are held in India. One of the families of the rajpoots, it is said, began this practice of butchering their female children, to prevent the fulfilment of a prediction, that, through a female, the succession to the crown would pass out of the family. All the tribe has since followed the royal example; and now not one female child survives: the

parents, it is believed, are themselves the murderers. The boys marry in the tribe next in rank to them. And does no mother ever interpose her tender entreaties to spare her daughter? "Can a woman forget her sucking child, that she should not have compassion on the infant of her womb?" Oh! what need of the enlightening and softening influences of the gospel, where mothers have become monsters—have sunk below the wolf and the tiger. Through what unknown, unheard of process must the female heart have passed, thus to have lost all its wonted tenderness; thus to have laid hold of a nature not found any where else upon earth;* found only in the description of the poet—

"The one seem'd woman to the waist, and fair;
But ended foul in many a scaly fold,
Voluminous and vast; a serpent arm'd
With mortal sting."

While in India, a bramhun from one of the Western provinces gave me this relation:—A rajpoot, for some unassigned reasons,

* See the cow butting with her horns, and threatening the person who dares to approach her offspring. See woman in India (at Saugur island) throwing her living child into the outstretch'd jaws of the alligator!

spared his female child; which grew up in the father's house to the age in which girls in India are married. The sight of a girl, however, in the house of a rajpoot, was so novel, and so contrary to the customs of the tribe, that no parent sought her in marriage for his son. The father, suffering under the frowns of his own tribe, and trembling for the chastity of his daughter and the honour of his family, was driven into a state of frenzy, and in this state, taking his daughter aside, he actually put an end to her existence.

To the Hindoo female all education is denied by the positive injunction of the shastru, and by the general voice of the population. Not a single school for girls, therefore, all over the country! With knitting, sewing, embroidery, painting, music, and drawing, they have no more to do than with letters: the washing is done by *men* of a particular tribe. The Hindoo girl, therefore, spends the ten first years of her life in sheer idleness, immured in the house of her father.

Before she has attained to this age, however, she is sought after by the ghutuks, men employed by parents to seek wives for their sons. She is betrothed without her consent, a legal agreement,

which binds her for life, being made by the parents on both sides while she is yet a child.

At a time most convenient to the parents, this boy and girl are brought together for the first time, and the marriage ceremony is performed; after which she returns to the house of her father.

Before the marriage is consummated, in many instances, the boy dies, and this girl becomes a widow; and as the law prohibits the marriage of widows, she is doomed to remain in this state as long as she lives. The greater number of these unfortunate beings become a prey to the seducer, and a disgrace to their families. Not long since, a bride, on the day the marriage ceremony was to have been performed, was burnt on the funeral pile with the dead body of the bridegroom, at Chander-nagore, a few miles north of Calcutta. Concubinage, to a most awful extent, is the fruit of these marriages without choice. What a sum of misery is attached to the lot of woman in India before she has attained even her fifteenth year!

In some cases as many as fifty females, the daughters of so many Hindoos, are given in marriage to one bramhun, in order to make these families something more re-

spectable, and that the parents may be able to say, we are allied by marriage to the kooleens, the highest rank of bramhuns. In what kind of estimation must females be held in a country where, in numerous instances, twenty, thirty, and even fifty of them are sacrificed to promote the honour of the family? These females are doomed to a kind of widowhood, and to a life of infamy, for they never live with their husbands; and there have been cases, in which several have been burnt in the same pile with the body of this nominal husband;—no doubt for the honour of the family.

Supposing, however, that the Hindoo female is happily married, she remains a prisoner and a slave in the house of her husband. She knows nothing of the advantages of a liberal intercourse with mankind. She is not permitted to speak to a person of the other sex, if she belong to a respectable family, except to old men very nearly allied in blood: she retires at the appearance of a male guest. She never eats with her husband, but partakes of what he leaves. She receives no benefit from books, nor from society; and though the Hindoos do not affirm, with some Mahometans, that females have no souls,

they treat them as though this was their belief. What companions for their husbands—what mothers these!—Yes, it is not females alone who are the sufferers: while such is the mental condition of the sex, of how much happiness must husbands, children, and society at large be deprived! What must be the state of that country, where female mind, and the female presence,* are things unknown?

This vacuity of thought, these habits of indolence, and this total want of information, of principles, and of society, leave the Hindoo female an easy prey to seduction, and the devoted slave of superstition. Faithfulness to marriage-vows is almost unknown in India; and, where the manners of the East allow of it, the females manifest a more enthusiastic attachment to the superstitions of the country than even the men. The religious mendicants, the priests, and the public shows preserve an overwhelming influence over the female mind. Many become mendicants; and some undertake long pilgrimages. In short, the power of superstition over the female in

*The lowest orders of females alone are seen in numbers in the streets.

India has no parallel in any other country:—

In what other part of the world could sixteen females be found, in a state of perfect health, plunging with one consent into a watery grave, under a religious impulse? The progress of this extraordinary immolation, as described by Captain ———, a spectator, exhibits a determination in the work of self-murder, which is most extraordinary. These sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthen pan slung over each shoulder. She descended over the side of the boat into the river, and was then held up by a priest till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died, amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the demon of destruction. They died under the firm persuasion that this was the direct way to heaven! The priests enjoyed the scene, and spoke of it to their friends as a pleasant morning game.

bol. We have here no weepers; no remonstrants; no youth interposing to save them to society. They go down to the bottom, as loose stones which have no adhesion to the quarry, as creatures for which society has no use. Nor must you suppose, my dear friend, that this is a solitary instance: these immolations are so common, that they excite very little anxiety indeed at Allahabad, and beyond that city they are scarcely mentioned.

But the awful state of female society in this miserable country appears in nothing so much as in dooming the female, the widow, to be burnt alive with the putrid carcass of her husband. The Hindoo legislators have sanctioned this immolation, showing herein a studied determination to insult and degrade woman. She is, therefore, in the first instance, deluded into this act by the writings of these bramins; in which also she is promised, that if she will offer herself, for *the benefit of her husband*, on the funeral pile, she shall, by the extraordinary merit of this action, rescue her husband from misery, and take him and fourteen generations of his and her family with her to heaven, where she shall enjoy with them celestial happiness until fourteen kings of the gods shall have suc-

ceeded to the throne of heaven: (that is, millions of years!) Thus ensnared, she embraces this dreadful death. I have seen three widows, at different times, burnt alive; and had repeated opportunities of being present at similar immolations, but my courage failed me.

The funeral pile consists of a quantity of faggots laid on the earth, rising in height about three feet from the ground: about four feet wide, and six feet in length. After the female has declared her resolution to 'eat fire,' as the people call it, she leaves her house for the last time, accompanied by her children, relations, and a few neighbours. She proceeds to the river, where a priest attends upon her, and where certain ceremonies are performed, accompanied with ablutions. These over, she comes up to the pile, which may be ten yards from the brink of the river. She walks around the pile several times, scattering parched corn, &c. as she goes round, and at length lays herself down on the pile by the dead body, laying her arm over it. Two cords having been laid across the pile, and under the dead body, with these cords the dead body and the living body are now tied fast together. A large quantity of faggots are then laid upon the bodies, and

two levers are brought over the pile to press down the widow, and prevent her from escaping when the flames begin to scorch her. Her eldest son, averting his face, with a lighted torch in his hand, then sets fire to the pile. The drums are immediately sounded, which, with the shouts of the mob, effectually drown the shrieks of the widow surrounded by the flames.

There are a number of circumstances, connecting themselves with these butcheries, which plainly point out to us the infamously base feelings of this people, from their rulers downwards, towards women. For instance, the widow is first told that there remains no higher duty to a faithful widow than to burn with her husband. 2. They next hold out to her promises of immense happiness, as well as the deliverance of her husband and all these relations from torments, and elevation to the same happiness. 3. Some widows are placed under a fatal necessity of giving up their lives, as their unfeeling parents have married them in families in which widows are always burnt. 4. All the motives urged for her burning meet her in the height of her first anguish for the loss of her husband: time is not allowed to delib-

erate. 5. In the test which these wretches sometimes demand from a widow, that she will not dissappoint them by shrinking at the sight of the pile, we further see how utterly destitute the Hindoos are of all respect for the sex:—They put a lamp in her hand, and demand that she shall hold her finger in the flame till it is nearly burnt to a cinder. 6. If she have an infant, and on this account is interdicted from burning, a male relation never fails to come forward, and rather than that she shall not burn, engages to maintain the child. 7. The law does not authorize the use of cords or levers; but the present race of Hindoos are determined to secure their victim. 8. That part of the ceremony which compels her to walk deliberately and repeatedly round the pile, appears to have been invented on purpose to aggravate her misery. One of the widows, whose immolation I witnessed, was obliged to be supported as she walked round the pile. 9. It is also very remarkable, that the eldest son, almost always the child to whom the mother is most attached, is selected as the executioner. 10. The law allows her to recant, even at the pile; but the widow never enjoys the benefit of it; she knows that her death is determined on, after the public avowal of

her determination to burn. 11. And finally, the drums, the shouts, and the diabolical eagerness, with which the natives, especially the bramhuns, go into this horrible work, bear the most decided testimony how utterly destitute these idolaters are of all proper feelings toward the sex.

It is urged, that these are voluntary immolations: if it is meant that no outward brutal force is used, I allow that in this sense they are voluntary. But in what other country under heaven would they be allowed to burn? Where are men, except in India, to be found, who would not use force to prevent these immolations? But has not all knowledge been denied to the Hindoo female; and have not their minds been shockingly perverted by superstition? Can a child, in the same sense as an adult, be called a free agent? To show, however, that a certain kind of force is sometimes used, we may state the case of a female not long ago rescued from the funeral pile by Mrs. Julius, then in India. The pile had been already lighted, and the shoulder of the victim was scorched by the flame. This widow declared, after her rescue, that before she went to the pile, some intoxicating drug had been administered to her, which had rendered her perfectly insensi-

ble. The Hindoo law on these immolations interdicts the application of any such drugs, a provision which would not have been made, had not the Hindoos always been disposed to treat females in this manner.

The burying alive of widows manifests, if that were possible, a still more abominable state of feeling towards women than the burning them alive. The weavers bury their dead. When therefore a widow of this tribe is deluded into the determination not to survive her husband, she is buried alive with the dead body. In this kind of immolation the children and relations dig the grave. After certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the centre, taking the dead body on her lap, and encircling it with her arms. These relations now begin to throw in the soil; and after a short space, two of them descend into the grave, and tread the earth firmly round the body of the widow. She sits a calm and unremonstrating spectator of the horrid process. She sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise, and make her escape. At length the earth reaches her

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lips,—covers her head. The rest of the earth is then hastily thrown in, and these children and relations mount the grave, and tread down the earth upon the head of the suffocating widow—the mother!—Why, my dear friend, the life of the vilest brute that walks upon the earth is never taken away by a process so slow, so deliberate, so diabolical as this. And this is the state of your sex in British India!—In how many situations, where we expected it not, are we reminded of the testimony of the Divine word: in every part of the heathen world, in the miserable state of woman, what a confirmation of the denunciation, “To the woman he said, I will greatly multiply thy sorrow,” Gen. iii. 16.

Ah! my dear Miss Hope! shall I not hear, after my return to India, that the females of Britain* and America have united to make the case of their sex in India a common cause—the cause of woman—but especially of every christian widow—of every christian mother—of every christian female? Will you not, females of

* To the lady of Captain Pudner, of Liverpool, my fair countrywomen are indebted for an example in reference to Hindoo female education, which I hope will attract universal imitation, as it deserves and will doubtless receive universal commendation.

Britain and America! imitate the noble example of Col. Walker, and rescue these rajpoot female infants? Will you not follow the footsteps of Mrs. Julius, and deliver these females, doomed to a horrible death by usages which have been long devoted to endless execration? Will you not become the guardians of these ten thousand orphans surrounding these funeral piles, and endeavouring to put out these fires with their tears? By an official statement, which I brought with me from India, it appears, that every year more than seven hundred women (more probably fourteen hundred) are burnt or buried alive in the Presidency of Bengal alone. How many in the other parts of India? Your sex will not say, that in the roasting alive of four widows every day there is not blood enough shed to call forth their exertions. Seventy-five millions of females in Hindoost'han, frowned upon in their birth, denied all education, and exposed to a thousand miseries unknown among females in christian countries, have surely a claim tender enough, powerful enough, to awaken all the female sensibility of Britain and America.—Let the females of the United Kingdom speak, and they must be heard. Let the females of both countries give the means of affording

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education to their sex in India—and these infants must be saved; these fires must be put out; these graves must be closed for ever. By such an interposition, so worthy of the sex in these countries, the females in India will be blessed with all that profusion of privileges which women in christian countries enjoy; and, being thus blessed, will become the light, the shade, and the ornament of India. One or two Hindoo females, in spite of every interdiction, have claimed the rights of their sex to the cultivation of their powers; and there can be no doubt but that India will, at no distant period, speak with raptures of her female moral writers, her poets, and her teachers; of her Moores and Frys, who will lay all their honours at the feet of Him who is the Desire of all nations, and in whom alone they can be blessed.

Who will say, that the gospel is not wanted here to adopt and instruct these thousands of orphans, and to make the female, the widow's heart sing for joy? How sweet is that voice to my ear which says, "Let every creature hear my gospel."

Permit me to remain,

My dear Friend,

With great respect,

Your most obliged humble servant,

W. WARD.

LETTER VII.

To the Rev. Dr. STEADMAN, of Bradford.

The Hercules, at sea, April 2, 1821.

MY DEAR BROTHER,

AMONGST a thousand tender and grateful recollections which, if spared, I hope to carry back with me to India, scarcely any name will be more welcome to my feelings than yours. And many a christian, and many a church, in England will preserve the remembrance of Steadman long after I shall be laid with Pitumbursing, Futik, and others, in the burying-ground at Serampore.

In the two preceding letters, I have attempted to describe the deplorable ignorance of the Hindoos, and the state of female society Hindoost'han. I wish now to add some account of the cruelties to which the superstitions of the East subject its inhabitants.

I am not aware how long the tribe of rajpoots have been in the practice of putting to death their female offspring. It must have arisen at the time the Hindoo-monarchs of this tribe reigned in Western

education to their sex in India—and these infants must be saved; these fires must be put out; these graves must be closed for ever. By such an interposition, so worthy of the sex in these countries, the females in India will be blessed with all that profusion of privileges which women in christian countries enjoy; and, being thus blessed, will become the light, the shade, and the ornament of India. One or two Hindoo females, in spite of every interdiction, have claimed the rights of their sex to the cultivation of their powers; and there can be no doubt but that India will, at no distant period, speak with raptures of her female moral writers, her poets, and her teachers; of her Moores and Frys, who will lay all their honours at the feet of Him who is the Desire of all nations, and in whom alone they can be blessed.

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I am not aware how long the tribe of rajpoots have been in the practice of putting to death their female offspring. It must have arisen at the time the Hindoo monarchs of this tribe reigned in Western

India. A few children were saved by the benevolent efforts of Col. Walker when in India; but since his return, the very families among whom the horrible practice had ceased, have again returned to the work of murder; not one survives. I have this from the highest authority. And I have just learned, that in and around Benares, infanticide is practised to a horrible extent.

Instigated by the demon of superstition, many mothers, in fulfilment of a vow entered into for the purpose of procuring the blessing of children, drown their first-born in the Brumhu-pootra, and other rivers in India. When the child is two or three years old, the mother takes it to the river, encourages it to enter, as though about to bathe it, but suffers it to pass into the midst of the current, when she abandons it, and stands an inactive spectator, beholding the struggles, and hearing the screams, of her perishing infant. At Saugar island, formerly, mothers were seen casting their living offspring amongst a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones and suck-

ing the blood of the poor innocent! What must be that superstition, which can thus transform a being, whose distinguishing quality is tenderness, into a monster more unnatural than the tiger prowling through the forest for its prey!

At the annual festival in honour of Mu-ha-Dey (the great god,) many persons are suspended in the air, by large hooks thrust through the integuments of the back, and swung round for a quarter of an hour, in honour of this deity. I have seen these poor wretches go through this, and the following ceremony, more than once. Others have their sides pierced, and cords are introduced between the skin and the ribs, and drawn backwards and forwards, while these victims of superstition dance through the streets. I have seen others cast themselves from a stage ten feet from the ground upon open knives inserted in packs of cotton. Sometimes one of these knives enters the body, and the poor wretch is carried off to expire. At the same festival, numbers have a hole cut through the middle of the tongue, in which they insert a stick, a ram-rod, or any thin substance, and thus dance through the streets, in honour of the same deity. At the close of the festival, these devotees dance on

burning coals, their feet being uncovered.

Thousands of Hindoos enter upon pilgrimages to famous temples, to consecrated pools, to sacred rivers, to forests rendered sacred as the retreats of ancient sages, to places remarkable for some natural phenomena, &c. &c. These pilgrimages are attended with the greatest fatigue and deprivations; frequently with starvation, disease, and premature death. Hundreds are supposed to perish on these journeys; and some of these places, the resort of pilgrims, become frightful cemeteries; to one of which, Jugunnat'h, in Orissa, Dr. Buchanan has very properly given the name Golgotha.—I once saw a man making successive prostrations to Jugunnat'h, and thus measuring the distance between some place in the north, down to the temple of Jugunnat'h, which stands nearly at the southern extremity of India.

The Hindoo writings encourage persons afflicted with incurable distempers to put an end to their existence, by casting themselves under the wheels of the car of Jugunnat'h, or into some sacred river, or into a fire prepared for the purpose; promising such self-murderers, that they shall rise to birth again in a healthful body.

whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of leapers, and other children of sorrow, perish annually in these prescribed modes. Mr. W. Carey, of Cutwa, the second son of Dr. Carey, states, that he was one morning informed that some people had dug a deep hole in the earth, not far from his own house, and had begun to kindle a fire at the bottom. He immediately proceeded to the spot, and saw a poor leaper, who had been deprived of the use of his limbs by the disease, roll himself over and over till at last he fell into the pit amidst the flames.—Smarting with agony, his screams became most dreadful. He called upon his family, who surrounded the pit, and entreated them to deliver him from the flames. But he called in vain. His own sister, seeing him lift his hands to the side, and make a dreadful effort to escape, pushed him back again; where, these relations still coolly gazing upon the sufferer, he perished, enduring indescribable agonies. “Oh! Lord, remember the covenant, for the dark places of the earth are full of the habitations of cruelty;” that covenant, in which the heathen are given to thy Son for his inher-

itance. Every Hindoo, in the hour of death, is hurried to the side of the Ganges, or some other sacred river, if near enough to one of these rivers, where he is laid in the agonies of death, exposed to the burning sun by day, and to the dews and cold of the night. The water of the river is poured plentifully down him, if he can swallow it; and his breast, forehead, and arms, are besmeared with the mud of the river, (for the very mud of the Ganges is supposed to have purifying properties.) Just before the soul quits the body, he is laid on the earth, and then immersed up to the middle in the stream, while his relations stand around him, tormenting him in these his last moments with superstitious rites, and increasing a hundred fold the pains of dying.—Very often, where recovery might be reasonably hoped for, these barbarous rites bring on premature death. It is pretty certain, that many private murders, using these rites, are perpetrated.—How different the hopes, how strikingly different the exit, of a dying christian! What a blessed contrast to all this the deaths of Pitumbur, of Futik, and of Rughoo!*

* See a succeeding letter.

Human sacrifices are enjoined in the vedu, and certainly made a part of the Hindoo superstition in very early times. The vedu describes the rites to be observed at the sacrifice of a man. The Kalika pooran declares the degree of merit attached to such a sacrifice, compared with the offering of a goat, a buffalo, &c. The Ramayun, an epic poem, gives the names of one or two human victims, who had been thus offered. The Hindoos speak of an instrument used in times not very remote, by which, with a jerk of his foot, a man, lying prostrate before an image, might cut off his own head. An English officer assured a friend of mine, that he saw a Hindoo sacrifice himself on a boat in the Ganges: laying his head over the side of the boat, with a scymitar he aimed a dreadful blow at his own neck, and, though he failed to sever the head from the body, he fell senseless into the river and perished! Human sacrifices not very different from these are still very common, especially at Allahabad, as may be seen in page 67.

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only difference in these immolations was, that the earthen pans, instead of being slung across the shoulders, were fastened to a stick tied to the waist. As long as these pans remained empty, they kept the men afloat, but each man with a cup continued filling the pans from the river, and as soon as filled, they dragged the victim to the bottom.

But the most horrible of all the immolations among the Hindoos, is the burning alive of widows. Between Eight and Nine Hundred, in the Presidency of Bengal alone, every year!!!* This is the official statement, signed by the English magistrates. How many in the Presidencies of Madras and Bombay? And then how many more where the British power does not extend? Why, my dear brother, where shall we find any thing like this in all the annals of time? Let us suppose that in each of the other Presidencies four hundred each year are immolated; and then we have the awful spectacle of Two Thousand widows burnt or buried alive every year in India! Search every human record, and bring forward every

* I have just seen (May the 1st) the official statement for 1818.

thing that has ever been practised by the scalping Indian, the cannibals in the South seas, &c. and all is civilization and the most refined benevolence compared with this. Let all these two thousand widows be led along the streets of Calcutta, and sacrificed on the esplanade there, in one funeral pile! Not one drop more of blood would be shed, nor one more agony inflicted. But at hearing the news of such an immolation as this, all Britain, all America would rise in consternation and horror, and protest in a voice loud enough to be heard at the extremity of the poles against the repetition of so horrible a transaction. Oh! that I could collect all the shrieks of these affrighted victims, all the innocent blood thus drunk up by the devouring element, and all the wailings of these ten thousand orphans, losing father and mother on the same day, and present them at our missionary anniversaries, and carry them through every town of the United Kingdom! I should surely then be able to awaken every heart to the claims of British India. Yes, my dear brother, it is *British* India where these agonizing shrieks are heard, where the blood of these widows flows into a torrent, and where these cries of miserable orphans are heard.

Not that I mean, by these remarks, to criminate the British Government; they would rejoice to put out these fires. My object is, to awaken attention to these awful facts, but especially the attention of the Christian public.

Such, my dear brother, such are the horrors attendant upon this organized system of departure from God. And thus are fulfilled the words of the Psalmist, "Their sorrows shall be multiplied that hasten after another God."

I would still hope for an interest in your friendship. Don't forget the Hundred and Fifty Millions in India, nor these widows, nor these orphans; nor

Your very affectionate brother,
W. WARD.

LETTER VIII.

To Capt. BENJ. WICKES, of Philadelphia.

The Hercules, at sea, April 3, 1821.

MY DEAR FRIEND,

IN two or three of the preceding letters, I have been dwelling on the deplorable condition of the heathen in India, and their need of that gospel, which has long been all your hope and all your joy. Two-and-twenty years ago you were, nearly about this time, entering into engagements to carry to a part of these heathens the glad tidings of mercy; and you have been praying for their salvation ever since. Your efforts have been owned. Your prayers have been heard. And, in thus taking a last farewell in time of friends in Britain and America, I could not omit recording my sincere and strong attachment to Captain Wickes.

The absurdity of the philosophical system of the Hindoos—the total absence among them of every, even the most distant, allusion to christian truth, and the pernicious and destructive tendency of the popular opinions—the deplorable state of

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female society—and the horrible cruelties connected with their superstitions, have already been noticed. I propose now to describe the immoral nature of their worship.

Happy will it be, when the description of the christian change, wrought in the character of the Corinthians, shall be applicable to the Hindoos: "but ye are washed—but ye are sanctified." The writings of the Hindoos, every class of them, even their works on ethics, are full of abominable allusions and descriptions; so that they are to-day, what they were ages ago, a people unrivalled for impurity. Many parts of the works called the *Tuntarus*, of the poorans, and of their poetical writings, are so indelicate, that they cannot possibly be translated; they can never see the light.

It is one thing, however, to find these things in romances, poetry, and popular fables. They become a million-fold more atrocious and more dangerous when obtruded into the theories and offices of religion:—"God is light, and in him is no darkness at all;"—"Holiness becometh the house of the Lord for ever."

What must we think then, what must we feel, when reading the history of the

Hindoo deities; when the object of worship appears before us as the personification of sin itself; when we see crowds prostrate before an infamous lecher and his concubine? One or two of the Hindoo objects of worship cannot possibly be named. How low must human nature have sunk, how utterly extinct must every moral feeling have become, before the spirit of adoration can be excited by the sight of sin itself! One would think, that the human mind in its most debased state, when it had fallen to that very point of moral degradation beyond which there is no descent, would still have, in the association of its ideas respecting God, the impression that he must be pure. But we do not find this to be the case among the Hindoos. Again and again have I heard the bramhuns say, in immediate reference to sin and holiness, "God can do every thing." It is not then substitution of a stump instead of God, that gives to idolatry its chief turpitude; but the substitution of the principle of evil. It is this which constitutes the very essence of the crime; and man is here the very prototype of the great transgressor; 'Evil, be thou my good.'

But in the acts of Hindoo worship, the same licentiousness prevails. In the songs

and dances before the idols at the periodical festivals, impurity throws away her mask. The respectable natives themselves are absolutely ashamed of being seen in their temples. Gopal, a bramhun, acknowledged to a friend of mine, that he never witnessed these spectacles without hiding himself behind one of the pillars of the temple. The scenes exhibited in the boats on the Ganges every year at the festival of the goddess Doorga, in the presence of hundreds of spectators, are such, that I have trembled lest my own children should look through the window as the procession passed my house. At the annual festival of the goddess of learning, the conduct of the worshippers is intolerably offensive. The figures painted on the car of Jugunnat'h, which is exhibited to the public gaze, for fifteen days together, at the festivals in honour of this deity, are equally licentious.

And, as might be expected, the priests and the religious mendicants, under this profligate system, are the very ringleaders in crime. The whole country is indeed given up to abomination to that degree, that, according to the opinion of one of the oldest and most respectable residents in India, delivered in my hearing more than

once, there is scarcely a chaste female to be found among all these myriads of idolaters.

I hope I shall be forgiven for venturing thus far to expose their abominations. It is because they are connected with what should be divine worship, that I cannot be wholly silent on this painful subject. Surely that people must be in a most miserable condition whose very worship is the grand means of the corruption of the public morals; and where, even in the very sanctuary of religion, the mind is instigated to every act of profligacy, and prepared for final destruction.

My dear brother, let these deluded idolaters have a place in your compassion, and an interest in your prayers;

And forget not,

Yours,

In a relation which unites us, and will for ever unite us, to all the family whose names are written in heaven,

W. WARD.

LETTER IX.

To the Rev. CHRISTMAS EVANS, of Anglesea.

The Hercules, at sea, April 4, 1821.

MY DEAR FRIEND,

I SAW so much of the christian missionary in your character and labours, when I had the pleasure of your company in Wales, in July last, that I feel quite anxious to interest you more and more in the condition of the heathen in India.

The preceding letters will show you some of their claims on our compassion; and I propose that the present letter should exhibit their case as a people among whom are multitudes deeply anxious about a future state.

Two ideas appear to have taken such hold of the human mind, that neither pleasures, business, nor any species of error, has been able to eradicate them. I mean, that men are *sinner*s, and that they are *immortal*. The Hindoos are ever ready to acknowledge that they are sinners, and that the soul survives the body. They are therefore, at least the most thoughtful

among them, impressed with a great anxiety respecting their future condition.

No people can be more religious than they are, if that deserves the name of religion in which we can find neither the true God, nor the Saviour, nor morality. If the bramhuns were to discharge all the religious ceremonies enjoined upon them, all the twelve hours of every day would be spent in religious offices. The schemes of this people to obtain happiness after death are endless, and their earnestness and perseverance in prosecuting these schemes have no bounds:—

1. Here is a man entering on a pilgrimage so full of perils and hardships, that he makes his will before he leaves his family. He expects to travel a thousand miles, perhaps on foot, and to be absent more than twelve months, begging his way there and home again. Ask him why he encounters all these terrors, and he will tell you that his salvation requires it. 2. Under that tree sits a man repeating the name of his guardian deity, counting the repetitions by his bead-roll. He employs a part of each day in this work, which he intends to continue till death. 3. Ask all these men and women the reasons for their incessant

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ablutions in the Ganges, and they will tell you that it is to wash away their sins. 4. Here is a poor man brought in a litter, in the very agonies of death, that he may not die without receiving the benefit of the Ganges. Another man is seen throwing one of the bones of his deceased relation into the river, that at least he may not be left without some resource in the state to which he is gone. 5. Rich men spend in some cases, as much as 20,000*l.* and even 40,000*l.* in the funeral rites for the good of the soul of a parent. 6. Finally, all the dreadful *immolations* which have been mentioned, have the good of a future state for their object.

And thus the Hindoo spends much time every day in religion; and many give up all their comforts, make the most costly sacrifices, endure fatigue, pain, and famine, for the good of the soul. Yea, some meet death in its most terrible forms, under the hope of obtaining the happiness of a future state.

Shall we then refuse to such a people the means of finding life? Are they not groping in the dark, and many of them labouring, according to the light that they possess, to find the way of peace? I have sometimes asked an inquiring Hindoo,

Why do you wish to become a christian? Ah! Sir, the poor man has said, I have tried all the ways which my countrymen follow. I have bathed in the Ganges; have visited the holy places; have read our books; have made presents to the bramhuns; have obeyed my spiritual guide; have long repeated the name of my guardian deity—but I find no inward satisfaction—no relief from all these expedients. But I have lately heard, that Jesus Christ became incarnate; that he died for us his enemies, and died to take away our sin. This, I think, must surely be the true way of salvation. And it is from this conviction that I wish to become a christian.

When a hindoo comes to die, his friends will endeavour to console him by repeating his good deeds;—that he has always been a good man; has worshipped the gods; regularly performed his ablutions; been liberal to the priests; has done nobody any harm; and that therefore he can have nothing to fear. The dying man breaks out in some such language as this: ‘I! What good have I been doing? I have done nothing but evil. And now, where am I going?—into what new body am I about to transmigrate?—Or, into what dreadful hell am I about to be plung-

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ed?" There is among them an earnest clinging to ceremonies, but no hope in death.

Permit me now, my dear brother, to plead with my fellow-christians, that I may, if possible, excite them to feel for all these perishing Hindoos.

And are these the living and dying circumstances of one hundred millions of beings who are to live for ever? How can we, with the views we have of the certain consequences following a state of transgression, and of the worth of the human soul; how can we enjoy a moment's tranquillity while such a havoc made by sin and death is going forward, hour by hour, in the same world as that in which we live? How can we be such infidels in reference to the threatenings against sin, or such tigers in reference to the millions who are perishing? Or has Jesus Christ given us such a class of feeling, that we have ceased to be men?

We cultivate the cold earth, and bestow upon it unceasing labour; and always expect a crop; but have no heart to cultivate immortal minds, capable of bearing fruit unto life eternal.—We devote our sons to professions, to be qualified for which years of initiatory application are necessary;

and yet all this preparation has nothing greater in view than the removal of some disease, or the adjustment of some difference, or the preparation of some artificial accommodation; while deathless minds, capable of a divine assimilation, are suffered to become a prey to sin now, and to plunge, without any one's listening to the noise of the fall, into endless night. We embark in speculations, which deprive us of rest, and expose us to disappointment, if not disgrace, while the certainties of the kingdom of Christ have no allurements for us. Is the world to be converted by miracle or by means? If by means,—by “preaching the gospel to every creature,” and by “teaching all nations,”—then how heavy the responsibility lying upon the christian church!

But it is said, the heathen are so far from us! What if the Saviour had made this objection, and had said, ‘That world is too far from heaven, and the creatures there are too mean and too depraved: I cannot think of entering on an undertaking which will cost me so many sacrifices.’ What in this case would have been our condition? Is this loss of the soul a less evil because the catastrophe happens fifteen thousand miles from our doors? Is the soul less valuable exactly in propor-

tion to the distance at which it is placed from our chapel? Is it the distance of the heathen world then from us which we plead as an excuse for our inactivity? Hear what the apostle says: "As much as lieth in me, I am ready to preach the gospel to you that are at Rome also"—Is it expense that intimidates us? Hear what he says further: "I could wish myself accursed from Christ—for my brethren."—Are any prevented from encouraging the work of missions because they think the gospel is not worth sending so far? Let such remember, that the blessings of this gospel are called the "unsearchable riches of Christ." Are we thus indifferent, and that in the sight of Gethsemane, of Calvary, and of Bethany, and in the presence of Paul, because we fear that we can accomplish nothing among the heathen, by our presence, our prayers, or our property? Hear the voice of Him who has all power in heaven and upon earth: "Lo! I am with you."

Do not forget, my dear brother, your brethren labouring in a field so vast, and surrounded by 150,000,000 of souls passing into eternity every thirty years, nor

Your very affectionate

Brother and servant,

W. WARD.

LETTER X.

TO RICHARD PHILLIPS, ESQ. London.

The Hercules, at sea, April 5, 1821.

MY DEAR SIR,

PERHAPS every sentiment in this letter will not meet with your approbation. But to the importance of waiting for the influences of the Holy Spirit, "The Friends" have borne their unvarying testimony. Permit me, therefore, to record, in connexion with this subject, my very sincere and high regard for an individual whose name will constantly be associated, in the tenderest recollections of the friends of man, with those of Sharpe, of Clarkson, of Wilberforce, of Teignmouth, &c.

In visiting my native country, after a long absence, perhaps I have felt more powerful impressions while attending the meetings of Bible and Missionary Societies, than others could be expected to do. In some instances, my joy has been almost overpowering. Yet these pleasures have sometimes been subject to a considerable drawback; and I have then said to myself, 'True, in the hands of man every good

receives a deterioration; and every effort that he makes, however pure and legitimate, is marked with the impression of human infirmity.'

The object of the Bible Society is most divine, and the union it has cemented among all deserving the christian name, after the controversies, persecutions, and butcheries of centuries, is one of the sublimest spectacles exhibited since the primitive age. Yet, though perhaps more pure than almost any other human institution, even here, at the meetings devoted to the interests of this society, and at those of its auxiliaries, the imperfections of the human agents have been sometimes visible. It need not then excite surprise, whatever regret it may excite, if in other institutions there should have been found the spirit of party, of the corporation:—and if, instead of the song, "Unto him that loved us," we have sometimes heard a song to the praise and glory of man.

But this is not all: with the praise of man, there has been much foolish and destructive confidence in man. We hear incessant references made, with a degree of pride, to institutions without end for removing human ignorance and human misery, and for bringing in the Millennium; but

oh! how little reference to that agency without which all these mighty operations are doomed to terminate in the mere exhibition of human imbecility, and the derision of the powers of darkness. It is most delightful to observe, that the missionary spirit has drawn into evangelical operation so great a portion of the energies and piety of youth, as well as the wisdom and talent of both sexes in more advanced life. How many thousands of Bibles and Testaments (the Bible Society has issued at least three millions) more than formerly, are now perused by mankind; and on the christian sabbath, how many agents are at work, how many minds receiving culture, and yet *how few saving results!* We are content to labour, and to publish an annual report, and there the matter ends.

So in missionary engagements: we send forth labourers, and the supposed obligation of making the very most of the success granted, prevents those who preside over these efforts from summoning every man to his closet, and pointing every man to the only means of success—prayer for divine influence. We have embarked in this cause too much in the spirit of the man at St. Helena, rather than as those who expect every thing through the medium of

faith and prayer, and who have ever present with them the words of the Lord of the harvest, "Without me ye can do nothing."

It is true, there is a universal admission of the fact, that without the influences of the Holy Spirit, not a single conversion can be wrought, and that these influences are promised to prayer; yet it is most grievous to witness how little practical attention is paid to this doctrine, how little of deep solicitude is manifested in regard to this all-necessary blessing.

For instance, one would expect, my dear Sir, that this would take place of every other subject in missionary reports and addresses; and that missionary sermons would be full of it. But what is the real fact?—Should there, however, be little notice taken of prayer, as the means of success in these publications, surely at missionary prayer-meetings, the minister who addresses the congregation, and those who lead the devotions, will think of nothing else; that the whole service will tend to excite a spirit of prayer, or that the whole time will be spent in earnest supplications, or in waiting, for this all-necessary blessing. Nothing can be more inauspicious; you would be certain that these persons had embraced the opinion, that the most

probable means of obtaining the blessing was to manifest the most perfect indifference respecting it. Is not this conduct more inconsistent than that of the person, who, after sowing his rice, should forget to open the sluices which are to convey to it the stream without which it must inevitably perish?

The same painful appearances present themselves, at the annual missionary meetings in London. One would expect, that all the churches of Christ throughout the United Kingdom, would be invited on these great days to join the churches and delegates in London, in solemn acts of fasting and prayer. What an impressive and most interesting spectacle would this be, to see all England, Scotland, and Ireland, on their knees, supplicating the Father of Mercies in behalf of One Hundred Millions of heathen subjects; or rather, in behalf of a sinful and lost world! How it would commend itself to every serious mind! And might we not hope, that their united cries would come up with acceptance before Him with whom is the residue of the Spirit? But, instead of fasting and prayer at these great seasons, we keep a religious jubilee, although 600,000,000 of the beings to whom it refers, die every thirty

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years, "without God, without Christ, and without hope in the world!" We meet with the feelings of conquerors, when, in fact, the whole country remains in the hands of the enemy.

The anxiety felt by missionaries on the subject, it is probable, is increased by their residence among the idolaters; by beholding whole countries perishing; so that the missionary is like a person walking through a populous town in India, in the extremity of a famine, when the streets are filled with crowds of the famished and dying inhabitants; by having had to grapple with the tremendous difficulties in the way of conversion among the heathen, in addition to those which exist in what is called a christian country. Britain contains many thousands of faithful ministers. Even Wales, which has not so great a population as the town of Calcutta, in Bengal, has a thousand. These ministers are surrounded with large attentive congregations, and conversions are now and then produced. Here then the want of divine influence is less manifest. But in Hindoost'han, millions are to be taught. The labourers are lost among this dense population like a drop in the ocean. The prejudices of the natives; their superstition,

ignorance of all scripture-truths, their levity, their multiplied errors; their slavish subjection to the priests; the difficulties of the languages; and the terrific deprivations following a profession of christianity:—these, and many other difficulties, added to the natural enmity, hardness, and unbelief of the heart, all lead the mind of the missionary to feel the need of divine help. His spirit is bowed down within him, when he sees himself surrounded only with idol temples, idolatrous priests, rites, and cruelties, and when those for whom his very heart bleeds, treat his most serious addresses with contempt or ridicule. How often is he ready to ask, “Can these dry bones live? O Lord God, thou (only) knowest.” If the friends of missions could realize the scenes with which the missionary is surrounded, they would be better able to participate in the deep anxiety felt by him, relative to those influences which make the gospel “the power of God.”

This neglect of prayer, my dear Sir, must also be considered as grieving the Holy Spirit. If the work of conversion, bringing men out of darkness into light, and from the power of satan unto God, be his own work, in vain we attempt to con-

vince, to illuminate, and to renovate without him. And if his influences are bestowed in answer to prayer, ("How much more shall your heavenly Father give the Holy Spirit *to them that ask him*;") then it is the highest arrogance, not to say profaneness, to go into this work without the true spirit of believing dependence, a disposition to give to him the honour of a work so peculiarly his own. And if we ever enjoy, to any great extent, the saving visitations of this Almighty Agent, they will be given only in answer to prayer. The conversions of the day of Pentecost were given to the first missionaries as men assembled together in one place, and waiting for them. Those extensive and deep impressions of religion, which have been felt at different times, and at various places, have generally been preceded by the use of prayer and supplication. Whitefield, Brainerd, and others, it is well known, were men eminent for prayer, and for their dependence upon divine aid.

It is a most encouraging consideration, that we have in these influences all we can wish for, whether to meet the most unpromising individual case, or to subdue the alienation of a world. No persons could be apparently further from the king-

dom of God than the hearers of the apostle Peter. Some of them had scarcely washed from their hands the blood of the Son of God. And yet Three Thousand persons, forming also the most heterogeneous concourse that were ever collected together, were converted under one simple discourse. Some persons have supposed that the success attending the preaching of the apostles was the effect of miracles. But if miracles could have converted men, then our Lord's ministry must have been exceedingly successful. Yet his miracles did little except increase the number and malice of his enemies.—No, the world was converted by that influence which we now so greatly need; and these influences form the only breeze which can bring the vessel of mercy, freighted with all the human family, into port. In three hours, it is probable, these 3000 men were converted. Supposing the recommencement of such a process, and that it was to proceed till the world was converted, how many hours would be required, at the same ratio, to accomplish this stupendous prodigy—this new creation?

There is, further, a certainty of success when these influences are bestowed, for the agent is God. He searcheth, and he

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can change the heart. They can be accommodated to the moral circumstances and powers of the subject; and they enter the soul, so that there is nothing hid from their penetrating energy.—Witness Pentecost. Look at the work by Brainerd: he preaches by means of an unconverted interpreter:—to convey spiritual ideas by such a medium must be most difficult. Consider the state of his hearers: stupid, vicious Indians, destitute of every christian idea, and strangers to every serious thought. And yet see, they weep; they sob; they become deeply and permanently affected, though there has been no appeal to their passions. The change wrought upon them is recognized by all; and they confirm its reality by a happy death.—The effects wrought through the ministry of Whitefield were not less powerful, nor less salutary, nor less permanent. To this very hour individuals are found ascribing the change wrought on them to his preaching, who have stood the test of nearly fifty years, and thousands have passed the flood. It is said, that Whitefield never preached without conversion being produced. The serious impressions made on the minds of many at present, in the state of Connecticut, in the United States,

may well excite the wonder and gratitude of the churches in America. When in New-York the other day, I heard that in the city of Hartford and its immediate vicinity, not less than a thousand persons, at the same hour,* were in a state of deep solicitude on that subject, which, more than any other, may well be expected to absorb, for a time at least, all the powers of the human mind.

To urge us to greater diligence in seeking the divine assistance, we should consider, that the whole progress of the dispensation of mercy through the world, is inseparably connected with prayer.—1. How long had the pious Jews to pray and wait for the consolation of Israel! Christ was not obtained then without the prayers of the church. 2. If there ever was a being on earth to whom prayer was unnecessary, it must have been the Lord Jesus Christ; and yet he spent whole nights in prayer to his heavenly Father; nor could he finish salvation till he had prayed in an agony three times. 3. Further, the reason given why he can save unto the uttermost

*The Rev Dr. Spring, of New-York, and other most respectable ministers, assured me, when in America, that these revivals would bear the strictest scrutiny.

is, because he ever liveth to make intercession. 4. It would appear from the 8th verse of the second Psalm, that the possession of the heathen, also, by the Saviour, is suspended upon his petitions: "Ask of me, and I shall give thee the heathen for thine inheritance," &c. 5. The blessings of Pentecost, it appears, were given while the apostles were, with one accord in one place, waiting to be endowed with power from on high. 6. Our Lord Jesus Christ, too, directs us to pray for the Spirit, and to pray to the Lord of the harvest. And the apostle Paul entreats, that the church would pray for him and his missionary brethren, "that the word of the Lord might have free course and be glorified."

In prayer for the Holy Spirit, the christian brings to his aid an Almighty Agent; an enlightening, quickening, and transforming Spirit. It is weakness laying hold of infinite strength: "Prayer," says an eloquent writer, "prayer moves the hand that moves the world." "He who has the *ear*," says another, "has the *hand* of God." The Divine Being condescends to connect the prayers of his saints with the accomplishment of his purposes. And thus also in the bestowment of mercy, he is seated on the throne of grace, to receive the peti-

ons of the penitent.—When the Christian is found in this attitude, we see Elijah, in his conflicts with the idolaters of his time, bringing the fire from heaven. It is the prophet Elisha, bringing down the rain, after a drought of three years and six months. It is going to the Fountain of Mercy, to intercede for perishing millions; and moving the divine faithfulness to fulfil the exceedingly great and precious promises, pregnant with the blessings of salvation. It is engaging an influence which brings the criminal condemned to death into a state of pardon and favour through the Redeemer; which restores to the image of God, and to a capacity of enjoying him for ever, a wretch who was deformed by every hateful disposition towards God and man, and which unites him to a phalanx of holy men, who are co-workers with God in the renovation of a world. Finally, it is opening a direct communication between heaven and earth: herein God himself descends and dwells with men. And thus the kingdoms of this world are to become the kingdom conquered by the power as well as the grace of our Lord Jesus Christ.

Yes, it becomes us to take into the account the incalculable good which will fol-

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low the bestowment of this blessing; a good rolling on in a mighty torrent, age after age, till the earth is filled with the knowledge of the Lord. Let the influences of the Holy Spirit be poured out, and then all obstacles give way, whether these obstacles are connected with the state of the heathen, or the weakness of the instruments; and men will be made willing to renounce all for Christ, for this will be the day of divine power. The converted natives themselves will be prepared by these influences to become the most efficient agents in the work of conversion. Missionary funds, too, in consequence of this success, will flow into the missionary treasury. And the spirit of prayer itself will be increased, from these encouragements given in answer to our petitions. And thus the life and salvation of millions will be given to BELIEVING PRAYER, while success has been, and will for ever be, denied to our most splendid efforts without it.

I am,
With great esteem and affection,
My dear Sir,
Yours, faithfully,
W. WARD.

LETTER XI.

To the Rev. C. ANDERSON, Edinburgh:

The Hercules, at sea, April 6, 1821.

MY DEAR BROTHER,

SUCH is the tenour of our occupancy here, that salutations and farewells are almost the only things by which our social existence is distinguished. The personal friendship which was formed last year with you in Edinburgh, and continued for a few weeks with high satisfaction on my part, has been ever since interrupted; and now I am called to place you also among friends whom I am to see no more. I have had to preach more than a hundred discourses in America, and almost all of them have been, in fact, *farewell* discourses.

From the knowledge I have of the deep interest you have taken in our mission, I suppose this review of its triumph over first difficulties will not be unwelcome to you.

Hindoost'han certainly presents one of the most important and interesting fields for missionary labour on earth. Its extent;

the immensity of its population: its being the birth-place of the most extended system of polytheism on earth; its possession by the British, and the extent of the countries around it equally destitute of christianity, give it all this importance.

We are too apt to associate together heathenism and barbarism. They are mostly, but not necessarily connected.—The Hindoo monarchies were formerly splendid and powerful; were supported by a most imposing system of superstition; defended by large armies; adorned by the presence of profound scholars, by masterly writings, colleges, and schools; they possessed written laws, magistrates, courts of justice, a general police, &c.

The existence of such a state of cultivated society, though favourable in some respects to the christian missionary, does not fail to prejudice the heathen against the pretensions of a system of theology so different, and in the hands of strangers. But it is the antiquity of their own institutions, extending back, as the natives suppose, many thousand years, which creates the greatest reverence in their favour, and indisposes the mind to the examination of a system which to them appears as a yesterday production.

Here begin the difficulties of the christian missionary. He has, however, in another principle, to contend with a more powerful prejudice. The Hindoos are taught to treat as unclean all foreigners, because amongst them no attention is paid to ceremonial purity; they partake, also, of forbidden food; they mingle even with the lowest ranks; and, in short, they are not Hindoos. These ideas of the impurity of foreigners are carried to such an extent, that all familiar association with them renders a Hindoo infamous. If the monarch of Great Britain were to visit the east, and should accidentally touch the boiled rice of the poorest Hindoo, the latter would throw it away as rendered unclean even by the royal touch, and though he had not wherewithal to purchase another meal.—How shall these persons be brought to join themselves to foreigners, and to sit at the same sacred table with them? How shall bramhuns do this, who have been accustomed to go and bathe again, if even an inferior Hindoo has touched them after their ablutions, and before they have partaken of their food.

Another obstruction arises out of the superstitious reverence of the people for the gods, the priests, their sacred books,

and a thousand other objects which have been consecrated to idolatry in this, the land of the gods. I was once addressing a heathen congregation, and urging upon them the necessity of their embracing the gospel, reminding them that all trust in the priests was vain, for that they were weak as other men, and could neither save nor destroy. In the midst of this discourse, one of the hearers threw himself prostrate at the feet of the next priest, and, lifting up his hands in the posture of adoration, said, 'Sir, this is my god.' It is not uncommon, for a poor man, in a morning, to take a cup of water in his hand, and run after the first priest he sees in the street, begging him to put his toe in the cup, that he may have the honour of drinking the water in which a bramhun has washed his feet. The dust falling from the feet of bramhun guests is often collected as they enter the door of the guest-room, and preserved as a sacred treasure.

The ignorance of the people on every subject connected with the truths of divine revelation, is such, that christians at home can hardly realize it. I have found nothing among the Hindoos upon which I could lay my hand, and say, This was derived from the Jews or the Bible.—The

christian teacher has nothing like an enlightened understanding on his side.—Speak to a Hindoo of God, his mind reverts immediately to some idol; of holiness, he thinks of ceremonial purity; of a future state, his mind fixes on transmigration; of heaven, he thinks of the polluted residence of the gods. Thus those terms which the missionary is compelled to use, when unexplained, do not give the christian idea, but a heathen one.

The want of moral powers, of a conscience, in the heathen, and the abominable associations, even in reference to religion, which possess their minds, make conversion to a religion, which is to purify the affections, and which presents to the mind only holy objects, peculiarly difficult.

The levity of the Hindoos on every serious subject, and the difficulty of gaining and fixing their attention, have often made my heart sink like a stone within me.

In the deep hold which this superstition has taken of the mind of the Hindoo, another difficulty is found of the most formidable nature. "Can all our sages and philosophers have been mistaken? Are all these voluminous writings founded in error? Can all the countless millions who have lived and died believing and practis-

ing these things have been deceived? And all the millions with which I am now surrounded, are they also mistaken? Have we not visible proofs of the favour of the deity among us? If he did not support them, how could these persons endure all these sufferings—this man with hooks in his back on the swinging-post—this, lying day and night on a bed of spikes—this, holding up his arm till all the blood is drained from it, and it has become stiff and withered? How, without divine support, can men lie down with the utmost composure, and look and wait till the wheels of the car of Jugunnat'h pass over them? How be able to cast themselves deliberately into the Ganges with a weight fastened to the body? How, destitute of this aid, could timid, weak females, with calmness, and even triumph walk around the funeral pile, and then gently lay themselves upon it, that they may be consumed to ashes? If our religion be not divine, how are these things to be accounted for?

But, in the law of the cast, we have an obstruction still greater than all these.—All the Hindoos are divided into distinct tribes or casts; and the law forbids all communion among the different casts; so that one tribe can neither marry, nor eat,

drink, nor smoke with another; nor practise the ceremonies belonging to another tribe. Disobedience to these rules is followed by loss of cast, whereby the outcast is cut off at once from father, mother, wife, children, brother, sister, and all his relations, as well as from all his rights of property. He can never hold the least intercourse with these persons, nor return home. Never again see the face of those who have been dearer to him than life itself. And all these fearful penalties are incurred in embracing christianity. The christian convert must tear from his heart every tender recollection, and remain a living martyr from the hour of his baptism to the day of his death. I recollect one of these converts coming to me one day, and saying, in the most plaintive tones, 'Sir, I do not want my cast again. I do not want to go back to idolatry; but, Sir, could I not go and see my mother once more? Could I not return for once and take leave of my friends?' The poor young man was overcome for a time by those feelings which christianity refines, but never extinguishes. I had to bring to his recollection, that what he sought could not be realized; that these friends would not see him; that in this fruitless attempt he might put himself

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into the hands of his enemies; but that his friends could not admit him into their presence, without exposing themselves to the loss of cast.

Finally, the infamy attached to the loss of cast infallibly insures, many will think, the perpetuity of the Hindoo superstition. Some persons who have lost cast unintentionally, have given in largesses to the bramhuns, as much as 10,000*l.* to be restored to their rank; and others have put an end to their lives, unable to endure the disgrace into which they have fallen.

These, and many other obstacles, our brethren found in the character and institutions of the Hindoos themselves. But these were far from including all the difficulties of the case:—

The distance from England to the scene of action is fifteen thousand miles, in some cases a five months' voyage. To send supplies, and to carry on operations at such a distance, must impede every kind of operation, especially those connected with a great mental and moral change.

The expense attending missions at such a distance is also very great, and must exceedingly limit the extent of these exertions. To prepare, to equip, and to land each missionary, costs the British public

not less than 600%. and to maintain him there, a considerable annual sum; so that charitable funds, where the numbers to be taught amount to so many millions, can do but little, except in making the commencement.

The mortality too which attends the transplanting of men from a cold into a very warm climate, must be accompanied with great losses of energy and of life. Of the eight persons forming the number with which I sailed to Bengal, four have been removed by death; and of eight persons arriving some time afterwards, only two survive.

The languages to be acquired form another order of difficulties. English is here of no use in the work to the heathen. Besides the Sungskrit, the dialects of India amount to not less than fifty. Fifty languages to be acquired before all India can be instructed!

Finally, our brethren found the government of India decidedly inimical to the introduction of missionaries. They predicted nothing short of the loss of the country, if the prejudices of the natives were interfered with. A former Governor-general would sometimes observe to one of the chaplains, that he thought the wisest poli-

cy the East India Company had ever adopted was, never to disturb the prejudices of their native subjects. This view of the subject made the government decidedly hostile to missionary labours; and this policy was pursued to an extent well known to all who have felt an interest in the progress of christianity in the East. To realize the formidable nature of this hostility, we must consider that no individual can reside or travel in India without special leave from the head of the government.—It may be here added, that our own countrymen, scattered all over India, felt the same repugnance to missionary exertions, and manifested a firm determination to second the views of government on this head.

Did ever any cause appear to be more hopeless?—I well recollect, that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, has been long considered an impregnable fortress, defended by the gods. Many a christian soldier, it has been said, may be sacrificed in the intrenchments; but the fort never will be taken. The Mahometans, it is ad-

ded, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain:—they put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

But, my dear brother, it was predicted of the Messiah, that he should “divide the spoil with the strong, because he poured out his soul unto death.” ALL THESE DIFFICULTIES HAVE BEEN OVERCOME.

Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the cast.

The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, missionaries.

Twenty-five of these fifty languages have been conquered.

The Hindoos all over Bengal are soliciting schools for their children at the hands of the missionaries.

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cy the East India Company had ever adopted was, never to disturb the prejudices of their native subjects. This view of the subject made the government decidedly hostile to missionary labours; and this policy was pursued to an extent well known to all who have felt an interest in the progress of christianity in the East. To realize the formidable nature of this hostility, we must consider that no individual can reside or travel in India without special leave from the head of the government.—It may be here added, that our own countrymen, scattered all over India, felt the same repugnance to missionary exertions, and manifested a firm determination to second the views of government on this head.

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ded, tried long to change the Hindoos, to destroy their idols, and to bring them to profess thē Mahometan faith, but in vain:—they put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

But, my dear brother, it was predicted of the Messiah, that he should “divide the spoil with the strong, because he poured out his soul unto death.” ALL THESE DIFFICULTIES HAVE BEEN OVERCOME.

Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the cast.

The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, missionaries.

Twenty-five of these fifty languages have been conquered.

The Hindoos all over Bengal are soliciting schools for their children at the hands of the missionaries.

And, The government and our countrymen are affording the most important aid in

the introduction of light and knowledge into India. "He must increase."

In the above detail of difficulties, we observed that a most formidable one arose out of the fears of the Hon. Company and of the local governments, so that they appeared to be utterly averse to missionary efforts: Now, in all that concerns the mental and moral cultivation of India, the Governor-general and the government of Bengal, are become powerful auxiliaries. Native schools have, for years back, been under their absolute patronage. Several christian institutions at Calcutta, which have the good of the natives as their direct object, receive a marked countenance; and missionaries receive the most friendly attentions. The School-Book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact under the directions of the Marchioness of Hastings, who has manifested a most benevolent and undeviating solicitude to improve the intellectual and moral condition of this people. In these interesting efforts of the Marchioness, she may well be denominated, in the language of the Holy Scriptures, "a help-meet" to the distinguished nobleman at the head of our Indian Empire.

Did distance and climate present serious impediments to the evangelization of India?—Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach, they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become, as an itinerant and a preacher, equal to ten English missionaries. Krishnu, Rammohun, Sebukram, Ramprusad, and other Hindoo ministers, are possessed of very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those of foreigners. Large societies, or churches, exist at Chittagong, Sahebgunj, Dinagepore, Calcutta, and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said, of at least three out of four of the six or seven hundred heathen converts connected with our mission; they owe their conversion to their own countrymen. And these by the Great Shepherd have been provided on the spot; and the climate is as friendly to their

health as that of England is to its natives. Add to all this, the existence of a missionary Hindoo college, where these Hindoo candidates for the christian ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially, distance and climate have been surmounted. In the funds recently contributed in England and America, will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

Many of the friends of missions in America almost despair of the conversion of the Indians, on account of the number of their dialects; and yet they amount to few compared with the dialects of India. But more than twenty-five of the languages of India have been already conquered; since either the whole or a part of the Sacred Scriptures have been published in twenty-five; and two of these are the Chinese and the Sungskrit, unquestionably the most difficult languages on earth. These versions are not offered as perfect performances; but, I doubt not, they will bear to be compared with any other first versions which have at any time been given to the world.

The opposition of our own countrymen in India to missionary efforts, formed another serious obstacle to the formation and progress of missions. But in this respect a mighty change has been wrought in India. A happy number of the Hon. Company's servants have become truly devoted christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the gospel. Five or six christian societies of devout British soldiers have recently existed in the Indian army. The Benevolent Institution at Calcutta, with its different auxiliaries, is wholly supported by our countrymen, who contribute about 13,000 rupees annually for this purpose. The funds of our native schools, containing 8000 heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School Book Society, the School Society, the two Missionary Societies, the Orphan and Free Schools, and one or two other christian institutions at Calcutta, of great importance. Some of our countrymen have also been liberal in donations to the Serampore College; and,

though a *missionary college*, the most noble the Governor-general of India is its distinguished patron. Nor, in this reference to the great moral changes which have recently taken place in the East, must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world.

But, in the deep antiquity of the Hindoo institutions, in the aversion of the natives to the least familiar intercourse with the whites, in their deep-rooted attachment to their superstitious rites, in their ignorance of every christian truth, in their entire want of moral powers and of a conscience, in the pollution of their minds, in their levity and want of principle, and, above all, in the terrors of the law of cast, we have before us those stupendous, and, as some suppose, those inaccessible mountains of difficulty, that have appalled the stoutest hearts, and given rise to the almost universal opinion that the Hindoos never would, never could be converted. But, surely the conversion of nearly Seven Hundred Hindoos, who were not before out-casts, who gave up all earthly connexions and prospects from their conviction of the truth of christianity, is of itself the

most solid proof that can be given of the reality of our success, and the certainty of the final triumph of christianity in this country, so long the chosen seat of the great destroyer. A stronger test of sincerity scarcely exists than the sacrifice of cast for Christ. How few public avowals of conversion, humanly speaking, should we have in England, if sacrifices such as the Hindoo has to make were required! The Roman-catholic excommunication was, no doubt, derived from that of the Hindoos: how few Romans are converted. Not only, however, have so many Hindoos received christian baptism, but a great change has taken place, and is rapidly progressing in Hindoo Society throughout Bengal. English ladies and gentlemen have been invited to visit Hindoo families;—the sect of Ram-mohunroy is fast increasing, and to it are attached several powerful families;—the rich Hindoos of Calcutta are associated with the whites in several of the christian institutions there;—on the eastern side of Bengal the rich Hindoos have become annual subscribers to the native schools; and before I left Serampore, almost daily deputations from the villages all around, and from the distance of sixteen and even twenty

miles, were arriving, and entreating us to set up schools in their villages, promising to supply schoolmasters, and even to turn their family temples into Lancasterian school-rooms!

Still, perhaps, some persons may doubt whether these conversions can be relied on. To the consideration of such I would submit the following facts:—

Ram-mohun, a young bramhun of the highest rank, before his conversion set fire to the pile which burnt his living mother to ashes. I have heard this convert preach with such pathos and effect, in the Hindoost'hanee language, at Dum-Dum, near Calcutta, that his auditory have been drenched in tears.

Jugunnat'h, before his conversion, kept an idol, worshipped it daily, and obtained his support from the offerings voluntarily presented to it. After his conversion, he took a hatchet, and cut his god to pieces, and consumed him under the pot in which his rice was boiled.

Gorachand, while a mere youth, resisted all the entreaties of his mother and other relations, and sought protection from the Danish magistrate against these relations, who were employing force to carry him away from the missionaries.

A bramhun recently baptized had, while a heathen, taken a vow of perpetual silence, and had kept this vow for four years, residing during this time, at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that when he passed through the streets of Calcutta, the rich Hindoos hurried down from their houses, and threw themselves at his feet, to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and form. Let us look at this man for a moment: he possesses all the pride arising from his descent from the highest order in his country, and from the homage he receives from the adoring crowd. How sunk in all the brutality of the jogee! How intoxicated with the fumes of an imagination, which sees deity in every thing, and every thing in deity, and with the idea by which he identifies himself with God. How shall the christian missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has in fact renounced all human intercourse? And how shall one ray of light enter such a mind, a mind stript of all the attributes connected with choice, or even with

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thought? Must not we pronounce this man's case absolutely desolate; and that he is, in the very worst sense of the apostolic declaration, "without hope?" And yet my venerable colleague, Dr. Carey, writes me, that this man, through a christian tract, in the Bengalee language, which some how or other was introduced into his solitude, has given up his rank, the worship of his countrymen, and all his nostrums, and is become a humble christian, receiving christian baptism.

After such conquest, who shall despair of India, or of Africa, or of the North American wanderer? It was not without design then, that, connected with the command to preach the gospel to every creature, our Lord should have used these memorable words, "All power is given unto me in heaven and upon earth."

In fact, a moral revolution more grand and important has taken place in British India, within the last twenty years, than is, perhaps, to be found in all the annals of the church, the apostolic times excepted.— "And still it spreads:" the translations are daily advancing; education is extending its operations in the most rapid manner, and converts from these heathens are almost daily added to the christian church; and

these converts bring their books and their gods, and cast them to the moles and to the bats, and renounce their covenant with death. Christian villages, composed wholly of native converts, have been contemplated; and every thing indicates the approach of a vast change in the appearance of this spiritual desert; a change full of promise to all the teeming millions of Asia.

Permit me to hope, my dear brother, for the continuance of your friendship, your prayers, your correspondence.

Ever indeed yours,

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LETTER XII.

To the Rev. Dr. BALDWIN, Boston.

The Hercules, at sea, April 7, 1821.

MY DEAR BROTHER,

I am disposed to conclude, from the little success of our mission for the first six years, and from similar appearances in other missions, that the christian public have been hardly willing to allow time enough for the acquisition of the requisite languages, for the characters of their missionaries to be known and appreciated, and for the seed to take root.

After we had been at Serampore for some time, I well recollect, that, in walking through the streets, Mr. Marshman and myself would say to one another, 'O! if we had but one Hindoo brother, but one family in Serampore, into which we could enter, and converse on the things of the kingdom of God!' The seventh year was then closing, and not one native appeared on the side of Christ; not one respecting whom we could indulge the least hope that he was under christian impressions.

Those who had made warm profession had all forsaken our brethren, and fled.

About this time Mr. Thomas suggested the propriety of setting some time apart for prayer on this subject; and we began a service for prayer at seven o'clock on Tuesday morning, which has been continued now for twenty years.

This special acknowledgment of our need of the divine aid, and of our solicitude to obtain it, had not been long made, before we were blessed in the conversion of Krishnu. This person was a carpenter, and had a wife and several children. He had heard Mr. Thomas preach under a tree not far from his own house; but his attention had not been awakened to the message, when he fell from a tree, and dislocated his arm. Smarting with pain, he bethought himself of the white man under the cotton tree, for he recollected having heard that this person was a surgeon. He immediately sent for Mr. Thomas, who went and restored the arm to its position. But Mr. Thomas did not leave Krishnu till he had told him of the salvation which is in Christ Jesus. Krishnu was much affected. Mr. Thomas daily renewed his visits, and daily preached on Jesus and salvation to this poor man and his family;

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so that by the time the arm had recovered its strength, Krishnu was so much impressed, that he came himself for instruction, and ultimately solicited baptism. Here was the first-fruits of Bengal.

From that time to the present the mission has been making a gradual but steady progress, while encountering many formidable difficulties, and sustained many severe conflicts.—It reckons at present the following stations. *In Bengal*, Serampore, Calcutta, Midnapore, Jessore, Chittagong, Cutwa, Moorshadabad, and Dinagepore. *In the upper provinces*, Monghyr, Digah, Cawnpore, Allahabad, Benares, Delhi, and Rajpootonah. *In the Islands of the Indian ocean*, Columba, Batavia, and Sumatra.—Divine service is conducted at these stations in the Bengalee, the Hindoost'hanee, the Hindee, the Burman, the Portuguese, the Malay, the Javanese, the Cingalese, and the English languages.

More than a thousand persons have been initiated into a christian profession by baptism, and more than six hundred of these were formerly idolaters or Mahometans.

About fifty of these Asiatics and heathen converts are employed in superintending stations, or as assistants to the missionaries in itinerating, &c. The gifts of

some of these native helpers are very respectable: they preach with great fluency, and their labours have greatly succeeded: several large societies have been gathered wholly by their means. A few have been, or are, respectable authors; among these may be mentioned Pitumbur-sing, who wrote several pieces against idolatry, and in defence of christianity, which, I hope, have done considerable good: they have been frequently sought for by the natives. Tarachund is one of our best christian Hindoo poets: he has composed more than a hundred of the hymns found in our Bengalee hymn-book, and a pamphlet, placing in striking contrast heathenism and christianity, which I hope will be the means of diffusing much christian light. Krishnu and others also have written excellent hymns.

The converts maintain themselves by service with the Europeans, by agriculture, weaving, and various other means. Their own industry has improved the outward circumstances of many of them, so that their temporal losses in embracing christianity have been made up to them. Large groups of children are rising up, and the education which they are receiving will

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it is hoped, render them truly respectable in society.

A number of the converted Hindoos have died happy in the faith of Christ, some of them leaving cheering testimonies of the blessedness they had found in Him, in whom alone men can be blessed.

Pitumbur-sing, before his conversion, was a very respectable man of the writer cast. His conversion is to be attributed, under divine grace, to his reading a tract written for the Lascars by SAMUEL PEARCE, and translated into the Bengalee. I have heard him preach with such a force of reasoning, that the idolaters have been cut to the heart.—To show that he did not repent that he had given up all for Christ, when he came to die, he wrote a letter to his wife, entreating her to come to Serampore, and to put in her lot with the christians, and not to remain united to the idolaters, among whom her soul would be lost: and, just before his death, he intimated that he then realized the benediction of the apostle; “the grace of the Lord Jesus, the love of God, and the fellowship of the Holy Spirit.”

Krishnu-prusad, a most interesting young bramhun, of a very respectable family; during the three or four years which he

lived after his baptism, exhibited a fine proof of the blessed effects of christianity. And though he died on a boat at a distance from Serampore, yet, by the account given of his last hours, it appears, that he possessed great tranquillity and peace in his death.

Futik received the gospel with great sincerity, and professed it with ardent zeal. In carrying the gospel to the village where he had lived, he met with the most brutal treatment; but he was not ashamed of the gospel, nor did he regret that he had borne this testimony. He was soon rewarded by seeing his mother, his sister, and her two children, all join the christian congregation at Serampore. And when he came to die, his spirit was wonderfully supported in passing the dark valley: he called those native brethren who resided near him, to come and sing with him; and while they were singing a Bengalee hymn, (Futik joining till his voice expired in death,) his spirit was liberated, borne away, as it were, on the wings of praise, and cheered in its ascent by the glorious truth contained in the chorus of this hymn. "Eternal salvation through the death of Christ."

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Rughoo, a Hindoo somewhat advanced in life when baptized, had been the devoted

slave of the priests: at six different times, according to the number of scars in his back, he had been swung in the air, suspended by large hooks thrust through the integuments of his back, and continuing thus suspended at each time a quarter of an hour. In one of my visits to him, just before his death, he expressed himself in the most artless manner. I asked him some questions in reference to the presence of Christ with him; when he immediately put his hand upon his heart, and said, "He is here,—he is here. I feel that he is here."

A number of other cases might be given. But I must remember, that this is merely a letter. The memoirs of these four have been published.

I must now, my dear brother, again say, farewell. The Lord be with you to the end!

Yours, very faithfully,

W. WARD.

LETTER XIII.

To the REV. DANIEL SHARP, Boston.

The Hercules, at sea, April 9, 1821.

MY DEAR BROTHER,

I CAN never forget you, nor the many excellent friends I left at Boston.—May the spirits of the puritans again hover with delight over the churches at Boston, and the gospel in its saving power beautify every christian sanctuary.

I shall devote this letter to a review of the goodness of God towards us in the translation of his word into the languages of India.

The necessity that the translation of the Holy Scriptures should make a part of the work of the Indian missionary, will appear, if we consider that the Hindoos and the Mahometans have always been taught, that their systems are founded on divine revelations. Some of the practices of the heathen are so absurd, so lewd, or so cruel, that they could not have been perpetuated, had there been no authority for them found in their writings. Such a hold indeed have these books on the pub-

slave of the priests: at six different times, according to the number of scars in his back, he had been swung in the air, suspended by large hooks thrust through the integuments of his back, and continuing thus suspended at each time a quarter of an hour. In one of my visits to him, just before his death, he expressed himself in the most artless manner. I asked him some questions in reference to the presence of Christ with him; when he immediately put his hand upon his heart, and said, "He is here,—he is here. I feel that he is here."

A number of other cases might be given. But I must remember, that this is merely a letter. The memoirs of these four have been published.

I must now, my dear brother, again say, farewell. The Lord be with you to the end!

Yours, very faithfully,
W. WARD.

LETTER XIII.

To the Rev. DANIEL SHARP, Boston.

The Hercules, at sea; April 9, 1821.

MY DEAR BROTHER,

I CAN never forget you, nor the many excellent friends I left at Boston.—May the spirits of the puritans again hover with delight over the churches at Boston, and the gospel in its saving power beautify every christian sanctuary.

I shall devote this letter to a review of the goodness of God towards us in the translation of his word into the languages of India.

The necessity that the translation of the Holy Scriptures should make a part of the work of the Indian missionary, will appear, if we consider that the Hindoos and the Mahometans have always been taught, that their systems are founded on divine revelations. Some of the practices of the heathen are so absurd, so lewd, or so cruel, that they could not have been perpetuated, had there been no authority for them found in their writings. Such a hold indeed have these books on the pub-

lic mind, that the Hindoo, under their influence, inflicts on his body the most dreadful cruelties, and rushes with eagerness into a violent death. The Vedantusar says, "The self-sufficient word proceeds out of the mouth of the Brumhu, that is, the vedu," (the most sacred of the Hindoo writings.) It was necessary then to meet them on their own ground; and, instead of the false, to give them the true shiastru.

With the sacred volume in his hand, the christian missionary, and especially the native missionary, is received with a respect and reverence which he could not otherwise command.

In some cases, the volume of divine truth has become the substitute for a missionary, and has been found the means of conversion to a heathen; and each convert is, in fact, "begotten by the word of truth."

But, to the heathen convert, so newly enlightened, the Holy Scriptures are absolutely necessary—"to build him up upon his most holy faith," and to show the foundation of his faith to others.

Among other collateral advantages arising out of these translations, it may be observed, that they will fix and enrich the languages of India, since each word here

receives a recognised meaning, and many words are transplanted from the Sungskrit, and thus brought into familiar use. To embody thus into a dialect all the words which convey the peculiar properties of christian truth, is surely enriching it to a degree beyond all calculation.

From hence it appears, that christianity never could have taken deep root in India, except the christian missionary had prepared and exhibited the Holy Records.

Whether my honoured colleague, Dr. Carey, had in his mind all these reasons in favour of the work of translation before he went to India, I know not; but in the formation of his mind for such a work—in his power and habits of application—in the enterprise of his character, and the large measure of that faith which sees “things that are not as though they were,” we behold a remarkable interposition of Divine Providence. It is probable, that his first anticipations were, that he might live to translate the divine word into the language of Benegal: by one of his first letters from thence, it appears, that his hopes were confined to this degree of progress. And if he had given the word of God to these twelve millions of people only, who had never before seen it, and to

lic mind, that the Hindoo, under their influence, inflicts on his body the most dreadful cruelties, and rushes with eagerness into a violent death. The Vedantusar says, "The self-sufficient word proceeds out of the mouth of the Brumhi, that is, the vedu," (the most sacred of the Hindoo writings.) It was necessary then to meet them on their own ground; and, instead of the false, to give them the true shastru.

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all the generations of their descendants, he would have been the instrument of doing a good which it falls to the happy lot of few men to be able to accomplish.

He wrote the five octavo volumes in which the Bengalee Bible is comprised, with his own hand, and was proceeding in the same unwearied course with the Sungskrit, till a pain in his side reminded him, that his pundit could do this part of the labour equally well with himself.

After commencing the Bengalee, Dr. Carey was appointed one of the professors in the college of Fort William; and, as some learned Hindoos and Mahometans soon received appointments in this college, it attracted the attention of the qualified natives in every part of the empire. It was not long, therefore, after the Sungskrit New Testament had proceeded through the press, before learned Hindoos from various parts began to arrive at Calcutta, soliciting situations in this college. Mrit-yoonjoy, who assisted Dr. Carey in his Sungskrit translations, was the head pundit in this college, and all these interesting strangers necessarily applied to him, and were in consequence introduced to the Doctor, who here saw all India pouring her literary treasures at his feet. As but few

of these pundits could be employed in the college, they were glad to accept of employment at Serampore: the Sungskrit New Testament was therefore put into their hands, as the standard work, and they were directed to give a version of this New Testament in their own vernacular tongues. The number of these native translators, when the Marquis and Marchioness of Hastings, and the Lord Bishop of Calcutta and his Lady, honoured the missionaries at Serampore with a visit, amounted to more than thirty. It was a most interesting spectacle, to see all these learned men, employed in such a work, and coming from almost every province of this immense continent, rise up to receive this distinguished Nobleman and the Marchioness, and the learned Bishop and his Lady. I have often wished, that I could have seen an engraving of this scene, containing real likenesses of the persons; but that, perhaps, was impossible to be realized in a country so distant from Britain.

The Sungskrit.—This version can be read and understood all over India. And by it the Bible will become a work familiarly known in India, and will operate extensively to enlighten it, very many years earlier than if there had not existed this

language, which may be called the Latin of the East. From the Sungskrit almost all the dialects of India have been derived; and therefore, under the superintendence of the English translators, every word passing their most careful scrutiny, the transfusion, by learned natives, of the Sungskrit version into all these dialects, became a work by no means insurmountable. But hereby the work of many centuries will be accomplished in less than fifty years.

The Bengalee.—This version was the first completed at press. Four large editions of the New Testament have been printed; and many thousands of single gospels. A version of the whole Bible, in one volume, octavo, has been begun upon small type.

The Mahratta.—This is a very extensive language, but varies in different districts.

The Hindce is derived from the Sungskrit, and is completely different from the Hindoost'hanee.

The Ooriya is the language of the province of Orissa, where the temple of Juggunnat'h is found. The population may be equal to that of the principality of Wales.

In these five languages the whole Bible has proceeded through the press. And

this I conjecture must now be the case with the Punjabee also, the language spoken by the Sikhs.

The historical books was the only part of the *Chinese Bible* not printed, when I received my last letter from Serampore, dated in August last; and a good portion of these is, I hope, now finished. This vast undertaking, which will receive hereafter a marked notice, as one of the most distinguished objects accomplished in our days, may now be considered as completed; and my honoured colleague, Dr. Marshman, will, I am persuaded, be duly impressed with this mark of the goodness of God towards him, that he should have been honoured with this service to the church, and that he should have been carried through the immense labour which it required. Nor let the friends of translations regret that Dr. Morrison was also induced to engage in the same work. It is a most happy circumstance that there should be two distinct translators of so great a work as the Chinese Bible. Every first version of such a book as the Bible, in any language, will require in future editions, many improvements, and all the aids possible to carry these versions to perfection. If this reasoning apply to versions

in easy dialects, how much more to the Chinese!

The New Testament in the Pushtoo, the language of Affghanistan, where some suppose a part of the ten tribes will be found—in the Kunkun—the Assam—the Telinga—the Kurnata—and the Gujuratee, had issued from the press before the close of the year 1819; and at that period twelve more New Testaments, in twelve other languages, were in the press.

And thus, in twenty-five of the languages of India, either in whole or in part, the holy scriptures have been already printed by us, in none of which languages had they ever before appeared.

In Bengal, where the scriptures have been most read, a considerable portion of knowledge on christian subjects is found, and much respect for the Bible manifested. It is also a pleasing consideration, that from the perusal of the New Testament alone several very interesting conversions have taken place: a number of years ago, I left a New Testament at Ramkrishnu-poor, after preaching in the market-place. From the perusal of this book is to be traced the conversion of Sebukram, now an excellent and successful preacher: of Krishnu-das, who died happily in his

work as a bold and zealous preacher; of Jugunnat'h, and one or two other individuals. Mr. Chamberlain, some years ago, left a New Testament in a village; and by reading this book, a very respectable young man of the writer cast, Tarachund, and his brother, Mut'hoor, embraced the gospel. Of the first, some notice is taken in the preceding letter, and the latter is employed as Persian interpreter in the Dutch court of justice at Chinsurah.

I have seen the New Testament lying by the sick bed of the christian Hindoo, as his best companion; and the truths it contains have been the comfort of the afflicted, and the sources of strong consolation and firm hope in death to many a dying Hindoo. Oh! forget us not.

Ever faithfully yours,

W. WARD.

LETTER XIV.

To the REV. LUCIUS BOLLES, Salem.

The Hercules, at sea, April 10, 1821.

MY DEAR BROTHER,

Among the means adopted by the missionaries in India for the spread of the gospel, *schools* have been for some time in operation, and are deservedly popular. And yet I have sometimes suspected, that the great preference frequently given to this order of means has arisen from the want of a more firm belief in the certainty of obtaining those influences by which the gospel is "the *power of God*." When we hear persons say, 'Schools are the *only* means by which christianity can obtain a footing in India,' this unbelief is too apparent.

Still, as a mean equally dependent with preaching upon the divine blessing to India, schools bear immense promise. This will be manifest, if we look at the mental and moral circumstances of youth in that country.

The period of childhood and youth is generally the seed-time for eternity.—Like

the passive earth, young persons receive the seed sown in their minds, whether good or evil, without scrutiny; and are generally the subjects in riper years, and to the close of life, of the strong impressions made upon them, by the persons, the objects, the conversation, the books, and the scenery with which they were familiar when the mind was tender and open.

If these remarks be just, as applied to mankind in general, they must be peculiarly applicable to Asiatic youths living in a fervid climate, and in a country in which every visible object bears the marks of an idolatrous consecration: the Hindoo youth never opens his eyes, never reads a book, without having brought before him either heathen temples, idols, priests, offerings, shastrus, beads, utensils for heathen worship, the peculiar badge of the bramhuns, the Ganges, bathers, the ceremonies for the dying, men in the act of adoration before the river, the idols, the bramhuns, pilgrims, various orders of religious mendicants, the offerings to the dead, or some other appendage to this splendid system of superstition. He receives a positive systematic initiation into all the ceremonies which belong to his tribe. He is taught to cultivate the profoundest homage towards the

sacred books, the bramhuns, his spiritual guide, and towards the images of the gods. The greater part of the conversation he hears refers to the fables of the gods, the power of the bramhuns, the austerities of the jogees, the splendour of the idolatrous festivals, the ceremonials and vast expenses incurred in presenting the offerings for the dead, &c. His youthful feelings become warmed into enthusiasm when a spectator of the public festivals, at the sight of the vast masses and columns of men, women, and children, leaving the depopulated villages and towns, and pressing breathless towards the temple: when he hears the songs and music; while he witnesses the dances; while he gazes at the dazzling image, and beholds the crowd in prostrate homage before the god. And all these impressions are brought to bear upon him with a kind of irresistible force, when he refers to the antiquity of these institutions, and to their reception by one hundred millions of his countrymen; when he sees a religious mendicant making millions of prostrations to a celebrated idol, in which he measures the whole distance (several hundred miles perhaps) by the lengths of his own body, from the place from which he starts to the temple of this idol;

or a disciple in the act of prostration before his spiritual guide, or when he sees an ascetic with his right arm erect, stiffened, and withered, or surrounded with four fires, or deliberately sinking himself in the Ganges to rise no more; or when he sees a widow calmly, triumphantly embracing the flames of the funeral pile.

Such is the initiation of the Hindoo youth into the idolatrous institutions of his country. Of course this description includes the absence of all real cultivation of his powers,—of every book, and every person, and every thing, that can elevate within him the standard of thought, or lead him to weigh and to reflect upon the system by which the whole of his character here is about to be formed, and the whole of his condition hereafter to be regulated.

In such a state of society, embracing millions of children and youth, who does not perceive the immeasurable importance of education?

Deeply affected by this necessity, the missionaries at Serampore, at an early period of the mission, directed their attention to native schools. The difficulties in their way, presented by the suspicions and prejudices of the natives, were at first very great; but are now removed to a consider-

able extent; and when I left home, more than two years ago, there were, in the schools connected with Serampore alone, *eight thousand heathen children*; and three annual reports of the progress of these schools have been published.

A complete system, comprising the permanent features of the plan of mutual education, has been prepared in the Bengalee and the Hindoost'hanee languages and a large stock of school-books and tables, &c. in these languages, is regularly kept in the depository at Serampore.

The deficiency of the pecuniary means to meet the circumstances of the children even in a very small part of the province of Bengal alone, has led to an improvement of the plan, by which the parents now bear the expense of giving the first rudiments to their children. As soon as they can read, the missionaries take them up, and impart to them those higher instructions by which their minds may be enlarged, and they may become thinking beings. This improvement has met with the decided approbation of the friends of education in Bengal, and promises to give the means of instruction to a much larger number of heathen children.

The great object of these schools is to supply the children with the elements of

knowledge in history, astronomy, geography, natural history, &c. which is done by means of what are called scientific copy-books. Each copy contains (in two, three, or four lines) some popular facts in reference these subjects. Reading and writing are thus secured; and, by having the copies committed to memory, which is an essential part of the plan, the mind becomes stored with knowledge well calculated to prepare it for the rejection of a system of polytheism, at war with every principle of reason, and every part of divine revelation. Passages of scripture suited to meet the particular errors of the Hindoo system make a part of these copies.

The effects of these schools in emancipating the youthful mind, may be rather distant; but they are infallibly sure. It is a singular fact, respecting the converts among us who have apostatized into open sin, that not more than one or two appear to have gone back to idolatry; they seem to have lost the power of lifting up the hand again to the idol. In Ram-Mohun-Roy, of Calcutta, we have another proof, that the knowledge of European science and the practice of idolatry are incompatible. This bramhun has written against

polytheism, and yet he is by no means a christian.

The Hindoo youth are of very quick capacity, and are capable of the most extensive improvement. Already many of their prejudices and fears are removed; they are brought nearer to Europeans; they become familiar with the printed character. The new objects brought before them in these school-books begin to excite their astonishment, and they carry their books home when finished, where their friends and neighbours may read them.

What a delightful field is here opened to the christian missionary! What a harvest in days to come!

May you, my dear brother, in your own congregation, see many of the young brought by divine grace to love and obey the Saviour, and see both your sons called, gifted, and made abundantly useful, in some department of that work which brings men and God, earth and heaven, together.

Ever, indeed yours,

W. WARD.

LETTER XV.

TO J. DOUGLASS, Esq. of Cavers.

The Hercules, at sea, April 11, 1821.

DEAR SIR,

WHATEVER may be the extent of that moral revolution which has been accomplished in Britain and America during the last twenty years, a christian change still greater has certainly taken place in British India, during the same period.

It was an eccentric action, but, in the spiritual state of the Europeans in India at that time, it became a striking admonition: Mr. Thomas, (perhaps in 1793) in one of the Calcutta papers, advertised for a *Christian*. It had, for some time previous to the appearance of this advertisement, become a jocose remark, that every European, on his way to India, always left his religion at the Cape of Good Hope. And, indeed, I fear it was true of many, on landing in India, that they were really glad to find themselves surrounded no longer with Bibles, with christian places of worship, and with devoted christians. Infidelity and her attendant vices found

here a midnight so complete, a darkness so free from the intrusion of the unwelcome beams of the Sun of Righteousness, that they considered themselves as fairly arrived at home. Amongst all the Europeans at Calcutta, at the time Mr. Thomas advertised, not more than three or four persons could be found who could be persuaded to meet together for social prayer, and the whole country around them was one continued interminable moral desert.

Such was the state of India, even in reference to its christian inhabitants, say, in the year 1794. What is its state at present?

1. The government is decidedly friendly to the mental and moral improvement of the natives, especially the Bengal government, under the administration of the Marquis of Hastings, a nobleman whose name will be dear to christianized India in ages to come.

2. Amongst the Europeans in India, a great moral change, and many real conversions have taken place. Not less than six christian societies in connexion with our own mission, existed some time ago, among the British soldiers in different regiments.

3. The European gentlemen wholly support four branches of what is called the Benevolent Institution, for the education of the children of indigent nominal christians, at Serampore, Calcutta, Dhacca, and Chittagong, contributing annually for this purpose 13,000 rupees. Our native schools are also almost supported by them; as well as the Calcutta Auxiliary Bible Society, the School and School Book societies, &c.

4. The Holy Scriptures, in whole or in part, have been translated and printed in the Sungskrit, the Chinese, the Persian, the Hindoostanee, the Hindec, the Brj-bhasa, the Bengalee, the Mahratta, the Telinga, the Gujuratee, the Shikh, the Kunkun, the Kurnata, the Malayalim, the Ooriya, the Assam, and the Burman languages, in none of which had they ever before appeared. Improved versions have also been published of the Cingalese, the Malay, and the Armenian scriptures.

5. The Calcutta Auxiliary Bible Society, and all the societies hereafter mentioned, have all arisen within less than twenty years. This society has published several important versions of the Scriptures in the Asiatic languages, and is accom-

plishing, with similar institutions in India, christian services of vast promise.

6. Auxiliary Bible Societies exist at Madras, Bombay, Columbia, Soomatra, Malacca, the Isle of France, Penang, Batavia, Amboyna, &c.

7. The School-Book Society is a noble institution, commenced at the suggestion of the Marchioness of Hastings, the object of which is to give popular English works to schools, and to the natives in their own languages.

8. The School Society, for the extension of schools among the natives, is also becoming very highly useful.

9. Two Missionary Societies have been formed at Calcutta, and some funds are raised in India for their support.

10. The Missionary stations are now seen stretching from Calcutta to Delhi, and from the southern extremity of India to Surat. The greater number of the islands of the Indian ocean contain missionaries; Ceylon has a large number. Several Burmans have recently embraced the christian faith.

11. More than a thousand adults have been baptized in our missions alone, the greater part of them formerly pagans.

12. At one or other of the different

missionary stations scattered over the country, a number of converted heathens are added to the christian church every month.

13. A number of bramhuns, and of converted heathens of lower rank, have become preachers of the gospel.

14. Not less than 20,000 heathen children, I presume, are now under instruction in India; and the system of education is so consolidated, that nothing but funds are wanting to extend these native schools all over the country.

15. The unconverted heathens themselves begin to feel an interest in the work of illuminating India.

16. Almost the whole of this progress refers to the presidency of Bengal. But to this must be added all that has been established under the presidencies of Madras and Bombay, and on the islands.

17. And lastly, the Serampore Missionaries have founded a Native Missionary college at that place. The very idea of a Christian college in the midst of dark India, unless commenced in the mere wantonness of religious pride, holds forth an idea of Missionary progress which is most cheering. But this college has already, in youths mostly descended from converted

natives, more than forty students in Sanskrit. And candidates for the christian ministry will not be wanting, for we have, even now, fifty native preachers at their posts. The heathen youth also, from many parts of India, are beginning to flock to this institution to receive, while supporting themselves, all the benefits of a scientific nature which it can impart to them.

This institution, if under the divine blessing, will become a mighty good to India. It belongs to a system upon which we have been attempting to act for a number of years; that is, to make India evangelize itself and all the surrounding regions. As a part of this system, we have carefully avoided every thing which might Anglicise the converts. We have made no changes in their dress, their names, their food, their language, or their domestic habits. Krishnu, who was baptized more than twenty years ago, appears among his countrymen as much a Hindoo as ever, those things contrary to christianity excepted. If we had given the converts English names, and the English dress and appearance, the idolaters would have triumphed; for every such convert would have been a man on a gibbet-post, hung up to warn others not to

permit themselves to fall into the hands of the English.

And thus, in this college, also, all that is good in Hindoo science, will be retained; native professors for the Eastern languages appointed, and European science engrafted upon the talents, the acquirements, and the energies of the natives.

I hope, dear Sir, if my life be spared, to send you accounts frequently of the progress of this institution. Ten thousand thanks for your noble donation. "Ye maunna foget us."

Permit me to remain,

Dear Sir,

Your most obedient and obliged
humble servant,

W. WARD

LETTER XVI.

TO JOSEPH BUTTERWORTH, Esq. M. P.
London.

The Hercules, at sea, April 12, 1821.

MY DEAR SIR,

I HAVE been much gratified in my visit to America to find, that the Methodists have contributed so largely to make the wilderness "rejoice and blossom as the rose." In passing through Maryland I found that, in that state, the Methodists are so numerous and so respectable, that they influence the acts of the legislature, and that a law has lately passed prohibiting horse-races, the sale of ardent spirits, &c. except at such a distance from the camp-meetings of this people. You will, I dare say, give me credit, when I profess my sincere joy at this success. As for sects, "a breath may make them, as a breath hath made;" there is much trash cleaving to us all—but when I see Him whose right it is to reign, and whose dominion is over mind, going forth conquering and to conquer, I must and will rejoice.

I am more than ever anxious, my dear

Sir, to know no man after his sect, to know no man as an independent, an episcopalian, a presbyterian, a methodist, or a baptist. I would say to every one who wears the image of Christ, and who contributes to the improvement of the spiritual desert which surrounds him, and of no one else, the "same is my brother, and my sister, and mother." What a sad thing, Sir, that while our Lord Jesus Christ loves his people because they bear his image, the cause of our attachment should be, that they belong to us. I am told that some episcopalians have offered the following apology for not engaging in foreign missions: It is unnecessary for us to spend our strength in this work; all must come to us at last. I hear another say, I pray for the success of those who are ordained by "the laying on of the hands of the presbytery." A methodist is so apt to conclude, that almost all the energy of piety in the world is in his connexion. Another sect finds every body of professing christians so corrupt, that they cannot give aid to any of them. The baptist, as he walks through a town, points to the churches and chapels, and says to his friend, "All these are to become baptist meeting-houses: Jesus Christ and his apostles were all baptists." Now, we

see at present the kingdom of Christ given to none of these exclusively; and all will be disappointed; and yet not one atom of truth will be lost; not one atom of error will be spared. The world is not to be conquered by our favourite sentiments, but by the spirit or mind of Jesus Christ in us; "the kingdom is to be given to the *saints* of the Most High." The eyes of the Saviour, in looking down upon the earth, are fixed upon his own image—"to this man will I look;" while the sect, surrounded by their mud wall, are sitting and watching for the shekinah to fall upon their favourite sentiments. Let us conscientiously profess our opinions; but let us love the man of our own sect but little, who possesses but little of the image of Christ; while we love him in whom we see much of Christ, though some of his opinions are the very opposite of our own, let us love him exceedingly; and then we "shall know that we are passed from death unto life," and then collisions and sectarian quarrels will cease. If I am enabled thus to love all the family "whose names are written in heaven," I have a property in all; I have fellowship with all; the gifts of all are mine; the spirituality of all is mine; the success of all, at home and

abroad, is mine: "My father wrought it all."—I am persuaded, my dear Sir, that you think with me that this is christian charity. The world is to be conquered neither by argument, nor by popular talents, but by CHRIST (the Christ on Calvary) IN US—by the energy of piety, of christian philanthropy, that pities, that weeps, that plunges into the thickest danger for the rescue of the sinking. Does any sect wish to engross to itself the work of renovating the world, the only way is to engross all the vital godliness in the world; and then it will succeed: the Saviour "seeketh such to serve him."

I have, however, in these remarks, completely departed from the design of this letter. I intended to have attempted an illustration, from the change wrought in the views and conduct of a converted heathen, of the words of the apostle, "If any man be in Christ he is a new creature: old thing are passed away. Behold all things are become new."

The change in the human mind produced in conversion, is wrought by the application of divine truth:—

The Hindoo, before conversion, has no other notion of God but what he finds in the images he worships, in the fables he

see at present the kingdom of Christ given to none of these exclusively; and all will be disappointed; and yet not one atom of truth will be lost; not one atom of error will be spared. The world is not to be conquered by our favourite sentiments, but by the spirit or mind of Jesus Christ in us; "the kingdom is to be given to the *saints* of the Most High." The eyes of the Saviour, in looking down upon the earth, are fixed upon his own image—"to this man will I look;" while the sect, surrounded by their mud wall, are sitting and watching for the shekinah to fall upon their favourite sentiments. Let us conscientiously profess our opinions; but let us love the man of our own sect but little, who possesses but little of the image of Christ; while we love him in whom we see much of Christ, though some of his opinions are the very opposite of our own, let us love him exceedingly; and then we "shall know that we are passed from death unto life," and then collisions and sectarian quarrels will cease. If I am enabled thus to love all the family "whose names are written in heaven," I have a property in all; I have fellowship with all; the gifts of all are mine; the spirituality of all is mine; the success of all, at home and

abroad, is mine: "My father wrought it all."—I am persuaded, my dear Sir, that you think with me that this is christian charity. The world is to be conquered neither by argument, nor by popular talents, but by CHRIST (the Christ on Calvary) IN US—by the energy of piety, of christian philanthropy, that pities, that weeps, that plunges into the thickest danger for the rescue of the sinking. Does any sect wish to engross to itself the work of renovating the world, the only way is to engross all the vital godliness in the world; and then it will succeed: the Saviour "seeketh such to serve him."

I have, however, in these remarks, completely departed from the design of this letter. I intended to have attempted an illustration, from the change wrought in the views and conduct of a converted heathen, of the words of the apostle, "If any man be in Christ he is a new creature: old things are passed away. Behold all things are become new."

The change in the human mind produced in conversion, is wrought by the application of divine truth:—

The Hindoo, before conversion, has no other notion of God but what he finds in the images he worships, in the fables he

he hears, and in the forms of idol worship. And these images, fables, and forms, brings before him nothing, on this great subject, but materiality, weakness, impurity, cruelty, and sensuality: a log, a lewd or cruel story, a mess of food. Except these, the mind is absolutely destitute, in reference to God, of all other associations. What then must be the surprise, the profound awe, the humble reverence, the sacred joy, supposing him capable of receiving at once, the whole impressions of this vast subject, which the Hindoo convert feels when he receives his first conceptions of God as a spiritual, an almighty, an all-pervading, a holy, and an eternal Being? Must not this be "marvellous light?" His worship before was addressed to a visible object; now to the invisible Jehovah. Before it was all ceremonial; it is now principally spiritual. Formerly all the acts of worship he performed were as cold as the clay he worshipped; but now all his powers are moved, and he has "communion with the Father, and with his Son Jesus Christ." "If any man be in Christ, he is a new creature." I have never seen the idolaters in India more serious, than when, in the public street or market-place, they have heard one of the native converts en-

page in prayer. I could see written on their countenances, the surprise which said, "What is this?"

Sebukram, one of our most eloquent and useful native preachers, before his conversion, was a ringleader among those who sing impure songs in the temples.—See him now leading those services in the christian temple, by which his own heart, and the hearts of those who hear him, become melted, elevated, purified. See him, while the tears and the perspiration are rolling down his cheeks in a torrent, leading the praises of the deeply affected communicants, and hear them sing the hymn in the Bengalee, the chorus of which is, "He who, giving his own life, redeemed sinners, O my soul, forget him not;" and then avoid thinking, if you can, of the words of the apostle, "Behold! all things are become new."

Here is a poor idolater, bathing in the Ganges. He has bathed thousands of times, and has said, Gungai snan kurile paap jai; that is, "In the Ganges bathing, sin is removed." But the load was never yet removed from his conscience: he never found peace with God. See this same man coming to the fountain opened for sin and uncleanness, or listening to the

transporting declaration, "the blood of Jesus Christ his Son cleanseth from all sin." What peace! What joy! Many and many a time has he gone (wringing his cloth over his feet to wash them as he came up out of the water, John xiii. 16) back to his house shivering with cold; no beam of hope in his countenance; no fountain opened in his heart; but now he "tastes that the Lord is gracious," and has joy and peace in believing.

Before his conversion he was directed to a plan of fearful austerities, as the means of annihilating his passions. He was told to renounce his family, to live in a forest, to make a vow of perpetual silence, to environ himself with four scorching fires, and to carry on these austerities till all conscious union between spirit and matter was dissolved, and he became fitted for absorption into the divine essence. How cheering to such a sufferer is the scripture doctrine of sanctification, and preparation, by purifying influences, for the presence of God!—How fearful and ruinous the heathen mode of purification! How consoling, how certain this! "He that drinketh of the water that I shall give him, shall never thirst; but the water

that I shall give him shall be in him a well of water springing up into eternal life."

In this state of heathenism, he referred his afflictions to chance, to fate, to the caprice and anger of the gods, or the spells of some enemy; or he considered them as the consequences of the sins of his past birth. He cursed his fate and his enemies; he reviled the gods; and when he looked back at the past birth, he murmured at his destiny. Now, under the influence of divine truth, he takes his afflictions as the fruits of his sin, and humbles himself; but he sees in all the hand of a Father, and he says, "It is the Lord—let him do as seemeth him good." What a contrast between the heathen and the christian sufferer!

The Hindoo is brought to die by the side of the Ganges. As he lies there, he utters his sorrows in some such words as these: "Where am I now going? Into what reptile form? If I lose the human form, I must pass through sixty millions of births among the brute animals, before I can become even a man again. When—where will these transmigrations terminate? O Gunga, (the Ganges) do thou receive me. O Ram! O Narayun! O Muhadev! Have mercy on me,"—Let us now

look at a converted heathen in his dying moments: He says, (and thousands, yea, ten thousand times ten thousand dying christians have said it,) "Though I walk through the valley of the shadow of death, I will fear no evil." Let it be Pitumbursing, a converted Hindoo, who said, as he entered this valley, 'Now I realize the benediction of the apostle, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you."' What a change here from heathenism; here, where the systems come to their ordeal! "Behold all things are become new."

What "unsearchable riches" are here! —Who can estimate the hopes, the joys, the peace, the resignation, the transformation, the beatific prospects, of such a convert! God, instead of a log of wood! Supporting, delightful, and transforming worship, for abominable orgies! The blood of atonement, for the waters of a river! The purifying influences of the Holy Spirit, for the most cruel and senseless austerities! A calm and sweet affiance in the wisdom and benevolence of the divine government, instead of stupor, frenzy, and murmurings! The calm and triumphant prospects of life and immortality, instead of distraction

and the hopeless prospect of interminable transmigrations.

But the destiny too is changed. This transformation is but the prelude to eternal life. See the poor stupid Hindoo, with his bleeding sides, his pierced tongue, the scars in his back, his arm erect and withered, or lying on a bed of spikes, in the agonies of death, and hear him shriek, "Into what brutal form am I about to enter? Or into what place of torment am I to be plunged?" And then look at the dying christian, and hear him say, in all the blessedness of believing expectation: "Henceforth there is laid up for me, a crown of righteousness."

What a proof is this, my dear Sir, that "we have not followed cunningly devised fables!" "The voice that calls the dead to life, must be almighty and divine."

Accept of the heart, of the hand, of,

My dear Sir,

With much truth,

Your very obliged friend and servant,

W. WARD.

LETTER XVII.

To Mrs. FULLER, Kettering.

The Hercules, at sea, April 13, 1821.

MY DEAR FRIEND,

THE removal of the persons so dear to you, and so highly, so deservedly respected in the church of Christ, before my return to England, was a great diminution of my pleasure. England itself seemed to have become poorer by his death. I might have said Britain, for I found his name cherished in Scotland with a warmth equally credible to the Scotch and to his memory. It was a kind of jubilee in Scotland, said a lady to me, when Mr. Fuller came down. I am just returned from America, and there his writings have procured for him a respect which, to my feelings, was very gratifying indeed: he was spoken of by persons out of the denomination as the greatest divine of the age in which he lived.

On almost every subject of divinity, our friend seemed to be at home; but when the extension of the kingdom of Christ was the subject, he was evidently raised

to sit in heavenly places in Christ Jesus. It is to this subject that I propose to devote this letter.

One of the most common titles given to our Lord Jesus Christ in scripture, is that of King. Yea, he is "King of kings, and Lord of lords," and his kingdom is said to be an "everlasting kingdom." Nor is this right of sovereignty and government purely arbitrary; his subjects are his creatures; their powers are his gift; the principles of his government are divine and unchangeable; and the happiness of his subjects is inseparably connected with his government.

But all mankind, as by one consent, have renounced their allegiance, and are become rebels; and continue in this state of rebellion, whether scattered or found in associated bodies. In their combined state they appear before us as three mighty powers marshalled under the prince of darkness, having for their subordinate leaders the Roman pontiff, Mahomet, and all the gods of the heathen.

In his resurrection from the dead, the King immortal conquered death, and him that had the power of death, that is, the prince of darkness. And, after ascending on high, he sat down at the right hand of

God, *from henceforth expecting till his enemies be made his footstool*; and till he become, according to his right, the God of the whole earth.

Nothing can be more desirable to man, to man if alone in the universe; to man in his domestic and social capacity; to him as an animal or as a spiritual being, than the reign of Christ. In its sufferings under the reign of sin, "all creation travails, groans, and bids him come." Who that knows the blessedness of the salvation which is in Christ Jesus—the worth of the immortal soul, but feels every other subject of anxiety swallowed up in this, "Let thy kingdom come?"

If thus desirable the universal dominion of the Saviour, it is a cheering consideration, that there is nothing in the state of man, nothing in the nature of this kingdom, according to the descriptions of the Bible, which forbids us to expect that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, who shall reign for ever and ever. It is the progress of light, and the darkness flies before it. It is a kingdom of happiness, and all nations will flow into it, and "call him blessed."

Further, it is not only desirable, but a

full provision has been made for this universal conquest. According to the everlasting covenant, the Father says to Christ, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ, by his death, made provision, that that the gospel should ultimately bless the whole earth: "He is the propitiation for our sins, (for those already called,) and not for ours only, but for the sins of the whole world."—The influences of the Holy Spirit are such, that three thousand, or a world, may be brought under their saving effects in a very short period.—And to this state of things the Holy Scriptures absolutely lead our contemplations: "These! whence came they?"—"A nation shall be born in a day."—"They shall beat their swords into ploughshares, and learn war no more."—"Then shall the earth yield her increase, and all the ends of earth shall fear him."—"The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

But still further, it is not only possible; there is not only a provision made, that our Lord Jesus Christ may be for salvation to the ends of the earth, "He must increase"—"He must reign till he hath put all ene-

God, *from henceforth expecting till his enemies be made his footstool*; and till he become, according to his right, the God of the whole earth.

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But still further, it is not only possible; there is not only a provision made, that our Lord Jesus Christ may be for salvation to the ends of the earth, "He must increase"—"He must reign till he hath put all ene-

mies under his feet." It is absolutely necessary that he should:—

1. If Jesus Christ were not thus to obtain universal dominion, then all the ancient predictions and promises would fail. These declarations are so numerous, and their meaning so clear and distinct, that we cannot be mistaken in their import. But if Christ were not to become Lord of all, then, it appears to me, not only would all these pledges to the church be forfeited, but the promise of the Father to Christ himself would be gone, "I will give thee the heathen."

2. The character of Christ as the Saviour is here at stake. His honour is pledged to "bruise the head of the serpent—to destroy the works of the devil—to extend his dominion from sea to sea, and from the river unto the ends of the earth." Why is he called the second Adam, unless to give us the idea, that he would extend the blessings of salvation through the earth far as the curse is found.

3. If such an extension of the kingdom of Christ were not accomplished, it appears to us that the reward promised to Christ, for his sufferings unto death, would not be given him: "He shall see of the travail of his soul, and shall be satisfied."

Now, it is true, we may not exactly know what would, on this subject, satisfy the Redeemer. We do know, that his heart is made of tenderness, that he is "full of grace." There is, however, one passage which seems to be an express intimation of what Christ would consider as a full reward: "I, if I be lifted up, will draw all men unto me."

4. The defeat of the enemies of Christ would not be realized, if he did not thus reign over all. Through the grace of Christ, he considers the enemies of men as his own enemies. Now all these must become "his footstool," must "lick the dust," must be "put beneath his feet," and there must not be a spot of earth left on which they triumph, otherwise the triumph of the Redeemer of men will not be complete.

5. The final triumphs of righteousness over moral evil, render such an extension of the kingdom of Christ absolutely necessary. Let the present be the hour in which "the angel descends from heaven, and swears by Him that liveth for ever and ever, that time shall be no longer." What would be the appearance of things in this gathering of all nations and all generations before the judgment-seat of Christ? Would not Satan then, with the far greater pro-

portion of the human race in his train, go from the bar as a conquerer, rather than as a disappointed, confounded, and degraded enemy? It has been observed, that it is probable, that the number of the lost will bear no more proportion to the number of the saved, than the number of criminals who suffer under a well-regulated government, bear to the number of virtuous citizens. And perhaps, in consequence of the long continuance of the universal reign of Christ, this will be realized, if we place all that large portion of the human race which has died in infancy among the saved. And that these days of universal grace will be long, may be fairly inferred, I think, from these passages: "He shall see his seed—he shall prolong his days—the pleasure of the Lord shall prosper in his hands." "As the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands."

6. Finally, the expectations of the Redeemer, and those which he has given to his people, would all be defeated if the gospel were not thus to triumph: "and I, if I be lifted up, will draw all men unto me." "From henceforth *expecting* till his enemies be made his footstool." "Let thy will be done on earth, as it is done in heaven."

Christians may be disappointed when they pray without authority, but they cannot be in those petitions which the Redeemer, the Intercessor himself, has framed for them.

And see, my dear friend! Let us look at the gilded horizon, at the refreshing scenery around us. What inroads has the King of kings made, within the last half century, on the territories of all his enemies! Has not every change, every new discovery, every improvement, of our own times, some clear and distinct reference to the progress of the gospel?

How many strong holds of antichrist have been taken! What mighty changes! What a prodigious apparatus is in motion, even in the territories of the beast, in the distribution of the divine word, in schools throughout France, Spain, Portugal, and even Italy, and in the exertions of the Luthers in the catholic church of Germany! Where is now the power of the beast—where those terrors that shook Europe to its centre, and brought kings and nations suppliants at the feet of the monster? No cannons roar, no armies make the direct attack, and yet the towers totter, and the impregnable fortress crumbles and falls under an invisible hand!

What a flight put to the power of the

alien, the grand impostor! How sunk in Turkey—how humbled in Africa—how completely prostrate in India: there the Grand Mogul, and many Mahometan kingdoms have been given to a christian state. The Holy Scriptures have been prepared in the Arabic, the Turkish, the Persian, the Malay, the Hindoost'hanee, and other languages spoken by these people. Missions have commenced in various Mahometan countries, and a number of the slaves of the impostor have been emancipated, and have become blessed in the Redeemer.

In the pagan world, the conquests of Christ have been still more extensively spread. Look at what has been done for India, for China, for Africa, for the South Seas, &c. &c. And see the gates of brass in South America fly open. Is it not a most astonishing exhibition of the power of the Holy Spirit, operating on the minds of the whole heathen world at once, when we see the people at Otaheite and Owyhee, headed by their kings, unitedly casting their idols into the fire—and those in New Zealand, in Madagascar, in South Africa, in India, and in North America, soliciting instruction for themselves or their children,

at the same moment? In these countries, we see the people preparing to "cast their idols to the moles and to the bats," and to say, "Thou art our portion, O Lord."

In all this progress, what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of the saints! All, in fact, rapidly tends to the grand consummation. "The Lord whom we seek will suddenly come to his temple," and, amidst the hallelujahs of a saved world, he will be crowned Lord of all—

"One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosannah round."

What satisfaction, my dear friend, that he who has been taken from you was permitted and assisted to contribute, to so happy a degree, in promoting the extension and final triumph of this glorious kingdom. What an honour was your union to so good, so great a man; and how ma-

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ny circumstances are to be found in his
life, to reconcile you to his absence!

Now and then, at least, remember,

My dear Friend,

Your affectionate Brother,
W. WARD.

LETTER XVIII.

TO a MISSIONARY STUDENT.

The Hercules, at sea, April 14, 1821.

MY DEAR FRIEND,

You are expecting soon to be united to an order of men who make an absolutely necessary part of the christian church according to its original constitution: I congratulate you. The plan at present of localizing a minister for a mere Sunday exhibition, making no provision whatever for preaching the gospel to every creature, I cannot but consider as selfish and vicious. It is surely the duty of every christian society, to maintain, in the first place, an evangelist, expressly for preaching to the unconverted; and if they cannot maintain two ministers, they may safely depend, for the building up of believers, upon those more retired services which have been found so truly edifying to pious minds: perhaps more so than public exhibitions. I do not say that this evangelist should go to foreign countries: let him be wholly employed in the town and in his own chapel, in

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seeking the lost, in preaching to the unconverted: this is his proper work.

Whatever my christian brethren of different denominations may conclude respecting these conjectures, your work is decided upon, and I have only to express my hearty wishes, that you may "do the work of an evangelist."

When the ministry of our Lord Jesus Christ drew near to its close, and he was about to finish his work on earth, it is observable that he again and again called the attention of his apostles to the coming of another agent, the Holy Spirit, who was to "convince the world of sin, of righteousness, and of judgment." Does not our Lord here mean, He shall, in the christian ministry, convince of a state of sin and ruin; he shall lead to my all-sufficiency, as a Saviour, since I go to my Father, ever living to make intercession; and he shall press upon men the necessity of an immediate reception of this salvation, by the terrors of a judgment to come?

As though our Lord had said, in these last references to the coming of the Spirit of Truth, "I am now about, by my sufferings and death, to make an end of sin, and to bring in everlasting salvation;

"But whether any good shall arise from this, whether one soul shall ever be saved by my death, depends upon another agent: 'he shall take of the things of mine,' and 'thereby give efficacy in the hearts of men to my passion. The whole hope of men, as it respects the enjoyment of salvation, must depend therefore on the Holy Spirit. I commit the promulgatory part of this plan to men, to human hands. Still, I must remind these agents, that they are earthen vessels; that Paul will be nothing, Apollos nothing; the increase will depend on myself. Without me they can do nothing. I will not give the glory, nor any part of the glory, of conversion, to another. I exclude from all participation in the honours of this new creation, all human wisdom and eloquence, (1 Cor. ii. 6.) all human power. Not by might, not by power, but by my Spirit. Go ye therefore into all the world—teach all nations—preach the gospel, and let every creature hear it."

Here then, my dear friend, is your commission from the lips of the Redeemer. How may you best fulfil it?

In this commission, you observe, you became associated with Jehovah in the accomplishment of his eternal purposes—

with Calvary and all the never-terminating good flowing from it, and with a divine energy which is destined to re-create a world. Oh! who can come into so near a connexion with Deity, and not be penetrated and filled with awe, and not exclaim with Moses, "O my Lord, send, I pray thee, by the hand of him, whom thou shouldest send!" Oh! What is this? To have one's existence connected with the whole of the vast process belonging to everlasting counsels, to creation, to providence, to redemption, and to the final and everlasting results of this stupendous mystery—to be engaged in accomplishing designs of mercy, waiting for the accomplishment of which the universal conflagration is suspended, the sun permitted to remain in the heavens, and the stars still allowed to fulfil their courses;—to have an employment by which I become immediately connected with the interposition and descent from heaven of a divine person—by which I become immediately connected with a design for the recovery of the honours of the divine government, and to secure the eternal salvation of imperishable minds; and, finally, by which I become associated in a work to accomplish which a direct communication is

opened between earth and heaven, in which there is an immediate interposition of almighty power, a constant succession of spiritual miracles;—to be the medium through which proceeds the power that quickens the dead, the light that irradiates the mind, the influences that move and win the heart;—to be one of those instruments by which Jesus Christ is to possess the kingdoms of this world, and to which, as instruments, countless myriads are to trace their rescue from a ruin which would never have terminated, and their possession of a blessedness, which, through the poverty of human language, is called *eternal life*! Oh! who, who is sufficient for these things? What manner of being ought I to be!—Well may such an agent ask himself, How may I make full proof of a ministry which might command the grasp, the piety, the intercourse with God, of an angel?

First of all—on entering a climate so different from your own, begin a course of regimen which may, under God, secure your health and vigour of mind. Rise early; at five at least. Use exercise, on foot or on horseback, every morning without fail till the sun is up. Bathe regularly, if it be found to refresh you. Use animal

food, but adhere to a rigid system of comparative abstemiousness as it respects solid food, fruit, wine, &c. Keep the body from all chills, using flannels, &c. Preserve the mind from all excessive anxiety. Avoid exposure to the sun during the day, and to the damps at night. Renew your exercise in the evening. With these precautions, unless there be in your constitution some fixed tendency to bilious complaints, you may hope to enjoy a fair share of health.

In the next place, apply seriously and perseveringly to the acquirement of the language in which you are to preach; and, until you have mastered its chief difficulties, avoid commencing any other new language. To read it will soon be easy; the construction will present no great difficulties; but the sounds and the accent will cost you some pains. In obtaining a language intended to be used colloquially, the habit of listening to the natives, and catching the living sounds and expressions from their lips, is absolutely necessary; and this habit being acquired, no difficulty remains. Children on this account are more successful than their parents. As soon as a few sentences are acquired, begin to use them; practice will secure progress.

When you can understand the natives, endeavour to obtain from them an account of their religion; its theory, ceremonies, &c. Statements made by themselves will be more correct than what you can find in books; and, in gaining the relation from one upon whom the system has made a strong impression, you will find matter for thought, for sermons, and for prayer, which you could obtain by no other process.

In preaching, study simplicity of style and arrangement. If the colloquial method be necessary any where, it is when a preacher wishes to instruct heathens, and that in their own language. Explain every word which is exclusively christian, and search out and use as much as possible eastern modes of illustration. Despise not native preachers, but cultivate and use them as much as possible. Neglect them, and kill yourself, is the certain way to do as little good as possible.

You will have committed to you, my dear friend, not the same people from sabbath to sabbath enclosed within certain walls, but, in the streets, you will have several congregations while preaching one sermon; you will have to preach in a language imperfectly acquired; to men in a state of darkness and infatuation, of which

you can now form but a very inadequate idea; to men who must be sought after, and respecting multitudes of whom you will never have but one opportunity of rescuing them from perishing. What enterprise, application, and perseverance—what spirituality and aptness to teach, so as to be instant in season and out of season, are here required!

If you have no secular engagements, devote your time during the heat of the day, to catechumens, to inquirers, and to candidates for the ministry, at home. Let every hour have its occupation: exercise for the mind is as absolutely necessary in warm climates as for the body. In a missionary life, more than any other, is the advice of the apostle suitable; "Mind not high things, but condescend to men of low estate." Cherish the converts as "new-born babes," as far as tenderness and attention go. Pity their weaknesses; bear with them as children, as your own children. How often the apostle uses towards the heathen converts the terms, "my little children!" I have often wished to see something like the Methodist class-meetings amongst us in India. No professors on earth need meetings somewhat like

these, so much as men recently brought from heathenism.

These remarks refer to exterior preparation. Beyond every thing else, however, your success depends not absolutely upon the state of your own mind. In the preceding part of this letter I have hinted, that a christian minister is the medium through which the power, the light, and the influence are to pass which are to be conveyed into the heart of the hearer. But the minister is not here a mere vacuum or tube; the Holy Spirit takes the word of truth, and through it the power first rests on the spirit of this evangelist; the light first irradiates his mind; the influence first moves his heart; and from thence they pass to impress, and enlighten, and move, the heart of the hearer. You must therefore be brought into an intimate acquaintance with divine truth, and feel its deep impressions on your own spirit, or you cannot be this medium of communication between earth and heaven. In Whitefield, and Brainerd, and Pearce, what I mean was remarkably exemplified. There was no outward appearance on their persons when they began their sermons; but they so felt the subjects on which they preached, that they evidently appeared, in a mo-

dified sense, to be moved by the Holy Ghost. You have no doubt read the memoirs of these consecrated men, and you recollect the wonderful effects produced on their congregations: you perceive a melting, a bowing, and transforming influence, that bears its own credentials.

The great secret, then, of the success of these missionary men, was, their personal religion; their high consecration of themselves, and their supreme devotedness to God. And on these, my dear friend, under God, you must depend for your success, and for every atom of it. I conceive that there are, however, truths which the Holy Spirit mostly blesses, as best suited to meet the case of a sinner, to awaken in his mind those inquiries and anxieties which are connected with true conversion, and to lead him to a true christian dependence upon the sacrifice of Christ. And to these truths the mind of the successful preacher will be led, and in his meditations on them his own heart will be particularly affected.

If my dear friend, the Almighty had given you a share in the creation of this sun, which illumines and makes fruitful the whole earth, and in directing the course of all these terrene affairs, how much you

would have felt the honour. And yet this luminary, and all the concerns of time, will soon pass into a shade black as sack-cloth, and be remembered no more. But he has called you to coöperate with him in a work which will not only survive the the universal wreck, but fill all heaven with never-ending praise. Consider your vast responsibility. You, with all your brethren, in the absence of Jesus Christ, are the representatives of his mercy upon earth. Pray much, that the grace of the Saviour may be poured upon you and anoint you for this glorious* yet overwhelming service. Often look forward to the hour, when you must give account of *yourself*, and of your stewardship, to God; and keep in mind the solemn stake you have in the approaching judgment. Oh! to have neglected the welfare of one soul, upon whom the sentence is about to be pronounced, "Depart—I know you not!" To meet the piercing look of such a wretch

*How blessed the ministry, even on earth, of a man always employed in the grand work of saving immortal beings, compared with that of a man spending his days in making a people satisfied with their opinions and their state! How interesting the work which thus engages all the soul, all the compassion, and all the energies of the agent!

overwhelmed with despair, and reminding me, by that look, that there was a time in which I might have warned, have entreated, have allured to a brighter destiny.—But if I may have been the means of recovering some from an infamous misapplication of their powers, and from inevitable and eternal ruin; if I may have been the medium of communicating to them a blessedness which now, in the smiles and gracious words of the Judge, begins to open upon them in all its radiance and in all its extent;—if I may have contributed to the splendours of this day—to these triumphs—to these results, so satisfactory to the Redeemer, to angels, and to men—then I shall not regret my former banishment from my country—and insalubrious climate—the loss of christian society—exhaustion of strength and spirits,—no, nor premature, (if that word be not unchristian) premature death.

May many such souls, my dear friend, be thine. “Be faithful unto death”—a crown of life awaits thee.

Ever most truly yours,

W. WARD.

LETTER XIX.

TO MR. CHARLES STEWART, Edinburgh.

Liverpool, April 16, 1821.

MY DEAR SIR,

THE following account of the origin of the Dutch baptists, given by Dr. Ypeij, principal teacher of theology, at Groningen, and by the Rev. J. J. Dermont, secretary to the synod of the Dutch reformed church, preacher at the Hague, and chaplain to the king of the Netherlands, is marked by so much liberality of sentiment, and is so honourable to our denomination, that I am persuaded you will be much gratified by its perusal. It appears in the first volume of a work published by these gentlemen at Breda, in the year 1819. The translation is not verbal, but to the meaning of the authors I believe my friend, Mr. Angas, has rigidly adhered.

“The present race of Dutch baptists,” say these authors, “are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who, during the latter part of the twelfth century, fled into Flan-

ders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, and in the towns by trades and various handicraft labours, free from the charge of any gross immoralities, and professing the most pure and simple principles which they exemplified in a holy conversation. They were therefore in existence long before the reformed church in the Netherlands.

“Beside other points of belief among the Waldenses, they professed to adhere only to the sacred scriptures, rejecting the authority of the fathers, and ecclesiastical synods, and of the pope; and owning no representative of Christ on earth. They maintained, that all the brethren were equal; and that each had a right to exhort for edification, and to reprove another in the church. They rejected transubstantiation and confession to a priest, declaring that salvation was only to be obtained by faith in Christ; and that good works would not purchase salvation; but that works were necessary as the confirmation and evidence of faith, and as obedience to the will of God. Religion, they said, was not confined to time or place; but that it was proper to meet on the first day of the week to honour God; it was duty to preach and

hear the pure gospel, to honour the Saviour, (but not to do homage to saints,) to observe both the sacraments, &c. They professed to adhere rigidly to the scheme of christian morals laid down by our Saviour in his sermon on the mount: hence they judged it to be improper to bear arms; to resist injustice even by a law process, or to take an oath. From this they were called the *yea* and *nay* people.

“Respecting the government of the church, they believed it to be invested, according to apostolic example, in bishops, elders, and deacons; but they denied that these officers were to be exalted above their brethren; affirming, that they, like apostles, should be unlettered, not rich, nor powerful; but earning their support by any secular employment, or by daily labour.

“From this history of the old Dutch Waldenses, as they existed in the 12th century, and from the doctrines they held at that time, and during the following centuries, we see what a striking similarity there existed between them and the ancient and latter Dutch baptists, whose existence and doctrines are so well known. It must, however, be admitted, that there is no reference to baptism in any of the confessions of faith of the Waldenses. Nevertheless it is indisputable that the

Dutch Waldenses rejected the baptism of children, and applied the ordinance to adults alone. This is maintained by Hieronymus, Verdussen, Cligny, and other Roman catholic writers.

“In the beginning of the 16th century, the Dutch Waldenses, or as they were then called, the anabaptists, perceiving that many learned men exposed the ignorance, errors, and superstition of the people, no longer hid themselves, but began the dissemination of purer religious knowledge, that they might annihilate, as far as possible, the power of the Romish superstition. They were so successful in drawing persons to baptism from the Romish communion, that the civil rulers issued strict orders against their persons; who, however, still multiplied, till they were at length joined in this opposition to Rome by other reformers. This was before even the name of Luther was known as a reformer.

“Had the anabaptists at that time possessed men truly learned, how great must have been the harvest arising from the good seed which they then sowed! From their communion would probably have arisen, and that much earlier than it did, all that light which now beams upon Europe. But there was not one person among

them qualified to become a reformer of the Roman church; not one who possessed sufficient learning to obtain that influence as a writer, as that he might be looked up to as an universal guide. For, since the 12th century, not one person distinguished for learning had appeared amongst them. The renowned Peter Waldus, known in their history, may be considered as the first and the last individual among them who was eminently learned: hence they were despised by the Romish church. They were, in fact, little known: they lived in retirement, cultivating only those virtues which distinguished them as good citizens, and as a pure christian community. They have this latter testimony from very early Roman catholic writers, who were willing to do homage to the truth.

“From hence it will appear, how greatly the Dutch Waldenses, or the so called anabaptists, would rejoice when Luther and his followers began the Reformation: they avowed their approbation of it, praising God that he had raised up brethren with whom they might unite in the essential points of the gospel.

“There were then two sects amongst them: the one distinguished by the name the *perfect*, and the other the *imperfect*.—

The former professed to have a community of goods, so that none should be rich while the others were poor. Some carried the principle so far, that they sometimes suffered from want and nakedness. The imperfect lived less strict, and indulged in a greater intercourse with mankind. Both these sects were spread all over Germany, Switzerland, and Holland.

“Fanatical persons among the followers of Luther and Zuinglius, took advantage of the simplicity of many of the first sect, called the perfect, and urged them to assist in acts of outrage and insurrection. Among the followers of Luther thus acting were Storck and Muntzer; and among those of Zuinglius were Lodowyk, Hetzer, B. Hubmer, and others. By far the greater part of the first sect, the perfect, and the whole of the second, were certainly the most pious christians the church ever saw, and the worthiest citizens the state ever had. History removes every doubt upon this subject.

“It is certain, that these worthy anabaptists, or, who may be better called baptists, were found in great numbers in the Netherlands, not only in Holland, Friesland, Groningen, but especially in Flanders; consequently, in those provinces wherein

we have related that the Waldenses, their ancestors, had established themselves in and after the 12th century.

“And here they had the good fortune, in the year 1536, that their scattered community obtained a regular state of church order, separate from all Dutch and German protestants, who at that time had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friezland protestant, Menno Simons, born at Witmarsum, and who had formerly been a popish priest. This learned, wise, and prudent man, was chosen by them as their leader, that they might, by his paternal efforts, in the eyes of all christendom, be cleared from that blame which some of them had incurred. This object was accomplished accordingly: some of the perfectionists he reclaimed to order, and others he excluded, and gave up to the contempt of their brethren. He purified also the religious doctrines of the baptists.

“We have now seen, that the baptists, who were formerly called anabaptists, and in later times Mennonites, were the original Waldenses; and who have long, in the history of the church, received the honour of that origin. On this account, the bap-

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tists may be considered as the only christian community which has stood since the times of the apostles; and as a christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient."

Thus far, my dear Sir, is the testimony of these gentlemen, clergymen of the reformed church in Holland, and holding the highest offices in that church. The Rev. Robert Gan, the Mennonite minister of Ryswick, also says, in his *Sketches of Christian Doctrine*, that the Dutch baptists are descended from those christians who inhabited, in a very early period, the valleys of Piedmont; and who, in the following ages, spread themselves through different countries, and were commonly called Waldenses. In the year 1536, Menno Simons attached himself to them, and the Dutch baptists called themselves by his

name, to distinguish themselves from the Munster baptists.

Permit me still to share in your regards,

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LETTER XX.

To the Rev. JOSEPH KINGHORN, Norwich.

Liverpool, April 17, 1821.

MY DEAR BROTHER,

I hope that in these four letters relative to the Mennonites, you will find the information you wished for. The particulars in this letter were communicated to me in several conversations, by the Rev. N. Messchaert, of Rotterdam, a learned and very respectable Mennonite minister.

Divine service among the Mennonites is conducted in the same manner as among the reformed; viz. the service is opened by reading the scriptures; then singing; then a short prayer; singing again; a longer prayer; singing; then the sermon, in the midst of which the minister exhorts to charity, and a collection is made in two bags, carried from pew to pew by the deacons, for the expenses of public worship, as candles, &c. and for the poor; one bag for the poor, and the other for the expenses of worship: then the sermon is concluded; then prayer, and singing, and dismissal. The collections are made in some places at the

doors, at the close of worship. They have preaching only once on the sabbath; have no other meetings, except on the days the Lord's-supper is administered, when the minister preaches an evening lecture.

Some of their ministers are educated at the Mennonite college at Amsterdam, at the head of which is the Rev. R. Koopmans. Others are unlettered, though sensible men. They are chosen in some places by the congregation, and in others by the elders and deacons.

They wear the same costume as the ministers of the reformed church, a band, and a slip of black satin hanging down the back, and extending from the collar to the bottom of the coat.

They administer the Lord's supper twice, thrice, or four times during the year. They reject infant baptism, *and refuse to commune at the Lord's table with those who administer the ordinance to children, unless re-sprinkled.* They train up catechumens under their ministers, and, about the age of sixteen, baptize them, taking from the candidate, before the minister and elders, an account of his repentance and faith, and requiring also some short account from him before the congregation, on the day of his baptism. They baptize by pouring

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or sprinkling, as Menno is also said to have done, once in the name of the Father, then in the name of the Son, and then (again applying the water) in the name of the Holy Spirit.—They profess to require also a consistent conduct; but it appears that they have little discipline. Many strangers crowd to see the administration of the ordinance. It is said, that none amongst them live without baptism. In some parts of North Holland young people, both bride and bridegroom, are baptized on the day of their marriage.

They use in their congregations a metrical translation of the psalms, and a volume of psalms and hymns of the 16th century, by Kampheyzen. Another collection of hymns is used, compiled at the end of the last century and the beginning of this.

The *peculiar* opinions which have prevailed among the Mennonites relate to oaths, to baptism, to resistance by force, and to the office of the magistrate. They judged that it was not proper for them to aspire to the magistracy, since the scriptures contained no rules for the conduct of magistrates, and forbade christians to desire the chief seats. The two latter opin-

ions are now generally exploded. Their affirmation is accepted instead of an oath.

The whole body of Mennonites in Holland is supposed to amount to 30,000 persons, including children; the number of churches to 130.

They have politely declined the salaries which the government of Holland offers to all denominations under its authority.

I am, my dear brother,

Yours, very faithfully,

W. WARD.

LETTER XXI.

To the
Rev. W. H. ANGAS, Newcastle-upon-Tyne.

Cheltenham, April 18, 1821.

MY DEAR BROTHER,

I AM much indebted to you for the information contained in these letters respecting the Mennonites. To whom could I then, with more propriety, address this letter on the doctrines they believe, than to the person by whom it was translated? It is extracted from a summary of christian doctrine, by the Rev. J. Gan, of Ryswick.

On the fall of Man.—In the fall, man lost his innocence, and all his posterity are born with a natural propensity to evil, and with fleshly inclinations, and are exposed to sickness and death. The posterity of Adam derive no moral guilt from his fall; sin is personal, and the desert of punishment cannot be inherited. Natural evils may, however, arise out of the transgressions of ancestors.

Of the person and dignity of the Saviour.—The Son of God left, of his own freewill,

the state of glory in which he dwelt before his appearing on earth; and he became man in all respects like us, sin excepted. The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Father, he is nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence, in like manner as the Father.

Under the head, *the names of God*, this author says, the One True God is mentioned in the New Testament as the God and Father of our Lord Jesus Christ, in consequence of the near relation of our Saviour to the Most High.

Of the death of Christ.—As the Saviour, being the Son of God, was entirely without sin, on account of his perfect holiness and freewill offering, his sufferings and death have this value in them, that God, according to his own gracious will, bestows on all the guilty the forgiveness of sins, and hereby the pious, who believe in Christ, are appointed to the enjoyment of abundant

bliss hereafter. God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss hereafter. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense, that all men without exception might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings, is the union we have in his sufferings, his merits, and in his glory.

On faith and conversion.—Salvation consists in the knowledge of God's holy will; in the forgiveness of sins; in the supports of the Holy Spirit; and in the enjoyment of heaven. In order to partake of this salvation, we must believe in Christ, which consists in acknowledging him as the deliverer and king bestowed by God, to receive as truth all that which he taught, and to repose tranquilly on his assurances, and to be ready to obey all his commands. By this faith we are more particularly to understand, the humble, believing, and thankful, embracing of the rich and merciful purpose of God, in the Saviour's sufferings and death upon the cross. In order then to believe, it is necessary that we should in the beginning have a pious disposition, that is conversion. This conversion consists of that moral reformation, whereby men not only pass from a sinful to a virtuous life, but also reject sinful desires, and become disposed to do all the will of God. Regeneration refers to that change of mind whereby we become new creatures, or new men, and this is the same as conversion. The effect of faith in Christ, is a zealous observance of duty, united to the desires of advancing in moral perfection.

Of justification.—We are justified by faith in Christ; that is, by this faith we are freed from guilt, and considered and treated as innocent, sin being cancelled.

Of sanctification.—It is the duty of those justified by faith in Christ, to apply themselves to the practice of true piety, and in this they are assisted by the Holy Spirit's influences on the mind, which are enlightening, sanctifying, inspiring holy feelings and encouragements to duty. These influences are also consoling; and these benefits of the Holy Spirit are the portion of all the pious and prayerful.

Of water baptism.—The solemn ordinance of Christian baptism consists in an immersion, or in pouring upon, of water, in the name of the Father, the Son, and the Holy Ghost. The words, in the name of the Father, the Son, and the Holy Ghost, signify faith in God as the universal Father; in Jesus Christ, as the Son of God; and in the Holy Ghost as the power of God, by whose immediate influence the apostles spoke with divine authority, confirming the commission with miracles. Immersion in, or the pouring upon, of water, is a proper image of purification, and therefore this ordinance signifies the purifying of the mind, the forsaking of sin, and the

obligation to a holy life: hence baptism is called the laver of regeneration. It further signifies the embracing of the christian religion, and introduces us to christian communion. As the embracing of the christian religion promises to the guilty the forgiveness of sins, so baptism is a sign of acquittal from all former sins. The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the Christian religion. Conversion and faith are therefore indispensably necessary to qualify a person to receive baptism in a manner agreeably to its institution and signification. They who are the children of Christian parents, and have been educated in the Christian church, are under an obligation to be baptized, as well as converted Jews and heathens.

Of a future state.—Although acquittal from guilt is bestowed upon faith without respect to works, yet salvation is promised upon works of piety as the fruits of faith. The misery of the condemned will be proportioned to the measure of their crimes.

I am,

My dear brother,

Your very obliged and affectionate,

W. WARD.

LETTER XXII.

To the REV. N. MESSCHAERT, Rotterdam.

Cheltenham, April 19, 1821.

REV. and DEAR SIR,

I AM much obliged to you for the friendship you so obligingly showed me when at Rotterdam. I wish you could have put it into my power to have shown you similar attentions in England. Cannot you visit the brethren in this country? I should be very glad to hear that a mutual correspondence and a friendly intercourse had been opened.—Stir up your churches to aid our society, and to share in the privilege of aiming at the extension of the kingdom of our dear and glorious Saviour.

For the information of my brethren in England, our mutual friend, Mr. Angas, made an extract from the work you lent us. If there should be any mistake in any part of this account of your church, I hope you will excuse it as unintentional, and inform me of it by a line to Serampore.

Extract from a work published at Amsterdam, in the year 1815, entitled, A List of the Names of Baptist Ministers in and out of the kingdom of Holland, with intelligence respecting the Mennonite churches.

In the department of Amsterland there are fifty-two churches. In that of Maasland, five. In that of Utrecht, one. In that of Friezland, sixty-one. In that of Groningen, twenty-one. In that of Overijssel, sixteen. In that of Guelderland, two. In that of East Friezland, three.

On the Continent.—In Neustadgodan, one church. In Holstein, two. In the dukedom of Berg, two. On the Meuse, nine. On the Lower Rhine, eleven. On the Upper Rhine, twenty-six. In the department of Upper Viefne, one. In the county of Weisbaden, one. In the principality of Baden, one. In the Upper Paltz, thirteen. On the east side of the Necker, four. In Prussia, twenty-seven. In the principality of Wiedneuweid, one. In Switzerland, several. In the counties of Salm and Saarbruck, two. In the principalities of Minden, Lautern, Leiningen and Nassauweilburg, six. In the Upper Hynschen-Kreitz, one. In Nassau-Leigin, one. In the counties of Walder,

Witgenstein, Barlenberg, and Leuwenhof, four. In German Lotheringen, one. At Prissgau, one. Near Markerch, one. At Salmer, one.

In Russia, three churches.

In the United States of America, there are more than two hundred Mennonite churches; and amongst them some churches contain as many as three hundred members each. Beside these, meetings are held in many private houses. They are scattered about in many parts, but in some places the whole population are Mennonites, particularly in Lancaster county, and other parts of Pennsylvania.—They are mostly the descendants of the Mennonites emigrating in great numbers from Paltz. They are not to be confounded with the English Baptists in America, but agree in doctrine with the reformed church.

It appears from this work that many Mennonite churches have no stated ministers, but are either supplied by their own elders or the neighbouring ministers; nor is it uncommon for one minister to supply several churches.

To the lists thus given, are added notices respecting the removal, death, or settlement of ministers.

The compilers of this work declare,

that the Mennonites form one undivided christian body, and that associations are held at different times (about Easter) and places, which appear to be similar to those held in England. In North Holland these associations used to be held annually, but have lately been held less frequently and regularly. Some churches decline all union, as in England, with any association. The meetings of these associations are held in different places. The business of the association connected with Rotterdam appears to be, to provide supplies for destitute churches, and to examine into the state of the Mennonite College at Amsterdam.

There are no buildings connected with this college. The students receive theological instruction in a room, containing the library, over the Mennonite chapel. The lectures are delivered in Latin, by the Rev. R. Koopmans, professor of theology. The students attend at a literary institution in Amsterdam for instruction in Hebrew, church-history, physics, natural and moral philosophy, &c. They have private lodgings in different parts of the city. This college commenced about eighty years since, and was at first supported by the Amsterdam Mennonites alone; but

lately, other churches have sent contributions. Six students receive support from the public fund: they are all intended for the christian ministry. Each student before his entrance must be acquainted with Latin and Greek.

I remain,

Rev. and dear Sir,

Your very obliged friend and servant,

W WARD.

LETTER XXIII.

To the
 Rev. J. J. ROBERTSON, United States.

Cheltenham, April 21, 1821.

MY DEAR FRIEND,

I reflect with pleasure on our interview at the Rev. Mr. Henshaw's, and on the time we spent together in going to Washington, and in that noble edifice, the Capitol.

The spectacle of the 5th ult. was to me exceedingly interesting. How shall I describe it? The magnificent hall occupied by the House of Representatives was crowded to excess. Mr. Nourse and myself were compelled to enter by one of the windows, and the pressure at the doors exceeded any thing I ever witnessed. The dresses of the foreign ambassadors presented a striking contrast to the simple, unadorned appearance of the President, his ministers, &c. In a plain suit of black, the President entered, with a few select friends, soon after twelve, and the band played a short air while he took his seat in the desk under the Speaker's chair. As

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soon as the Chief Justice arrived, he went and stood by the side of the President, who then took up the bible, repeated the oath, and read his inaugural speech. At the close of this simple but very impressive ceremony, the friends of the President came around him, and presented their congratulations by shaking hands; when he retired, amidst the sounds of music and the loud cheering of his fellow-citizens. Except the band, not a soldier, no, nor a police officer was present. I had the honour and pleasure of being presented to the President and his lady at the levee, and of shaking hands with this very popular chief Magistrate of the United States. May America long, long preserve, as she advances in power, in wealth, and in learning, the purity of her institutions, and may some of your family, my dear friend, five hundred years hence, witness, with a gratification as great as was realized by myself, the renewal of the spectacle, in all its simplicity, of the 5th of March, 1821.

A stranger is much struck with two or three novelties in the churches of the reformed in Holland:—the vast projection of the sounding boards; the two black streamers hanging down the back of the

minister, instead of a black gown; and the custom among the men in wearing their hats during the sermon.

I was much moved while in the pulpit of the Scotch church at Rotterdam, in recalling the times when so many good men from Scotland found here a refuge and a Bethel. The portraits of a number of these worthies still give much interest to the vestry of this church.

The interior of the Jansenist church at Rotterdam struck me as too gaudy. I was glad, however, to see the priest employed in hearing the catechism of the young people. The Lutheran church had a large attendance.

The French church was but thinly attended; though it ought to be observed, this was the afternoon service. In the morning the attendance is much greater.

On the Saturday evening I went to the Jewish synagogue: between two and three hundred Jews appeared to be present. The chanting of the Hebrew, if one could have forgotten that it was intended for a religious service, was very fine.

At Amsterdam my stay was so short, that I enjoyed very little of the company of the ministers. The Rev. Mr. Thelwall, the English Episcopal minister, was the

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only person with whom I had any considerable conversation. But this interview was quite refreshing to my spirit. I was very sorry I had not time to contract with him a more intimate friendship. His spirituality and evangelical ardour have, under God, been much blessed here.

Upon the whole, there are in Holland various appearances which indicate a considerable progress in the right direction. The churches of the reformed appear to be well attended. I was present at a missionary prayer-meeting at Rotterdam, held for that night in the French church: the church was crowded. In the Bible Society, too, there are, I believe, a number of very devoted men. The Dutch are so well supplied, it is said, with the Holy Scriptures, that this society are constrained to turn their attention to the colonies. I was sorry, however, to find, that it is very difficult in Holland to introduce the Bible among the Roman Catholics. Mr. Ledaboer, with whose piety and zeal I was much refreshed, kindly introduced me to one of the free schools at Rotterdam. It was on a large scale, and appeared to be exceedingly well conducted.

I would wish for a place in your affections and remembrance, especially before

Him who can save to the uttermost. Should you be near the venerable Bishop Griswold, I should feel it an honour to be remembered to him. He is very much of a missionary, I hear.—I think that the Scripture bishops were the missionaries, in distinction from the pastors. They were employed in planting churches, in watching over those churches in a kind of patriarchal way, and in ordaining their pastors. Without the name, Dr. Carey is a christian bishop. The infant churches around us, over whom native pastors have been settled, often write for his advice, and consult him as a father; and if he hears of irregularities among them, he writes to them and gives his advice. Bishops, and missionary work, therefore, go hand in hand together. The office necessarily arises out of the work, and out of that infancy of things to which a continued extension of the christian church gives rise.

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LETTER XXIV.

To the Rev. GEORGE BARCLAY, Kilwinning,
Scotland.

London, April 24, 1821.

*MY DEAR BROTHER,

I WENT to America to be edified by its religious character and institutions, and not as an economist or a politician: you will not expect therefore from me any thing which has relation to these subjects. Yet I may observe, once for all, that the roads, the culture, the style of building in general, the vehicles, the extent of every kind of improvement—these come short of the same things in England. And who ought to wonder at this, when the age of the two countries is considered? The winters in America are long and severe, and the summers hot. On the sea-board the variable-ness of the climate is very great, and pulmonary cases are very numerous and fatal. Yet still it remains true, that most of the deficiencies and faults of America are the deficiencies and faults of youth. After visiting the states of New-York, Connecticut, Massachusetts, New-Hampshire, Maine,

New-Jersey, Pennsylvania, Maryland, &c. and the cities of New-York, Boston, Philadelphia, and Baltimore, I was quite amazed at the progress of society in the United States:—these towns, these colleges, these courts of justice, these scientific and benevolent institutions, the extent of country cultivated, these state governments, this army, this navy, this powerful general government! Why, my dear brother, when I considered that the other day this whole continent was forest, the exclusive abode of half-naked savages and wild beasts, all this scenery appeared before me absolutely as the effect of enchantment.* I may here give you the impressions made on my mind in passing through the state of Connecticut, and of which I made a memorandum at the time: ‘That country must be a happy one, in which the poor can obtain a respectable education for their children for nothing; where, each man of good character, without regard to his sect, can become a legislator; where provisions are exceedingly cheap; where, except in particular towns, taxes are few; where there are no tythes, nor the galled feelings aris-

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Many of the places of worship in America, among the different denominations, have wooden steeples; which, however, when painted, look nearly as well as stone. Amongst the presbyterians and congregationalists, the vestry, or session house, is a separate, and sometimes a distant building; the small vestries, as in England, opening into the chapel, where the minister can retire, and see his friends and deacons, are very rare in the states. The minister goes at once into the pulpit, and pulls off his great coat or cloak, and throws it over the side of the pulpit. In the winter a pan of coals in a box is ready for him to set his feet upon.—The services are conducted nearly the same as in England; but I was very sorry to observe that our custom of

lining out the hymn as sung, scarcely exists; and that singing in many cases was profanely abandoned to the choir, as though praise, at any rate, might be done by proxy; or as though the Object of christian worship was partial to such and such tunes, which the congregation could not acquire. How any person can blame cathedral worship as popish, and admire these exhibitions in the front gallery, I know not. Notes entreating the prayers of the congregation for the sick, &c., are, in many places, sent up into the pulpit; and, directed by these notes, the ministers visit the sick during the week. The reading of the Holy Scriptures does not commonly, I regret to say it, make a part of the services of the sanctuary.—Dr Watts generally supplies the forms of praise to the American people. I have seen selections, the greater part, however, the composition of Watts, by Dr. Dwight, Dr. Livingston, Dr. Worcester, and Mr. Winchell. American editions of Dr. Rippon's selection are not uncommon. The reading of their sermons prevails, I apprehend, to a considerable degree among the the congregational ministers, if not among others also. The services are, in many places, concluded, in the evening at least, with a doxology, the

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congregation standing.—Blacks are members of the churches of the whites, and sit down to the Lord's table with the whites, wherever I travelled. Divine service seemed well attended in the states I visited; and I should think that, amongst the presbyterians, the congregationalists, and the baptists, there are but few instances of a dry formal ministry, though there remains much of it still among the episcopalians.—I fear that there is among the baptists a considerable portion of that Calvinism which knows not how to unite duty with sovereignty, obligation with privilege, watchfulness with perseverance, and the necessity of prayer with divine influence. A baptist church practising open, or *christian* communion, I found not; and one or two ministers did not hesitate to avow, that they did not consider pedobaptists as in the pale of the *visible* church!!! Is it not beyond all expression strange, my dear brother, that the people, who still complain so loudly that the baptists were imprisoned and flogged at Boston, should themselves act upon a sentiment so utterly contrary to christian forbearance and charity?

Elders, as the scripture name for ministers, is much used in some parts. Black

cloaks are generally worn by the ministers in the New-England States; and I saw several ministers wearing pig-tails.

The number of religious institutions in America exceeds, if possible, those of England. Bible, Missionary, Tract, and Sunday School Societies, are very numerous. The American Bible Society is a noble institution, doing great good. The Orphan Asylum at New-York has been favoured with such remarkable instances of the Divine care, as to remind one very strongly of the institution of Professor Frank, in Germany.—The Deaf and Dumb Asylum, at Hartford, Connecticut, under the care of the Rev. Mr. Gallaudet, prospers exceedingly. I spent some hours at the asylum, enjoying a flow of feelings so sacred and so refined, that I can never lose the recollection of this visit. Regular prayer-meetings confined to females, held at each other's houses, are very common in America.

But there are some institutions existing in America, which I have not heard of in other countries:—At Boston, and in other places, a missionary for the town and neighbourhood is maintained and employed; his work is to carry the gospel to the poor; to preach in cellars, in garrets,

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The different denominations in this country come together in delightful harmony, and co-operate without being obstructed by those impediments which exist in other countries.—The Sunday-School Union, in New-York, exhibits a noble speci-

men of the true christian feeling; and the union flourishes accordingly.

In short, I found more places of worship in the large towns in America than in similar towns in Britain, and much genuine piety among the presbyterians, the congregationalists, the evangelical episcopalians, the methodists, and the baptists; and, as far as my journeying extended, I observed a cheering exhibition of christian progress. As in England, all denominations of real christians are increasing; and all are growing better. The revivals in different sections of the union are greater than ever. I have made special inquiry into the nature of these revivals, and find, that the far greater portion of those who commence a religious profession under these impressions, continue till death to adorn the doctrine of divine influence.—Christian missions, too, begin to be more and more popular, and the duty of the church to indentify them, as an integral part of its institutions, begins to be more generally felt and acknowledged in this highly-favoured country.—What a cheering sight it was to see, on the 9th of last month, coach and wagon loads of missionaries coming into Princeton, on their way to the Indians: “the wilderness and the solitary place.

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Blessed be God! the appearances in all christian countries indicate, that we are rapidly passing into a new order of things. Indeed all the great events of our own times seem but the harbingers of his appearance, who is "the desire of all nations."

Ever indeed yours,
W. WARD.

LETTER XXV.

TO MRS. R. STRETTON, of Derby.

London, April 25, 1821.

MY DEAR FRIEND,

THE letter you were so good as to write to me last year, exhibited a scene of labours, afflictions, and triumphs, on the part of my beloved friend, which was to me peculiarly interesting. Oh! that my own race may end with the same certainty of the crown of righteousness.

Since I received that letter I have been a wanderer. While in America, I found that the Episcopal church there, (once the Church of England) had undergone considerable changes. Conceiving that these alterations were not much known in England, and that they might be interesting to the members of that communion, I obtained the following account from an Episcopal minister with whom I became acquainted; and, as a testimony of my highest respect for the memory of my dear friend, permit me to lay this communication before his amiable widow:—This minister says,

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“I will now proceed to answer your questions with regard to the Episcopal church in this country:—

You ask, 1st. ‘How many dioceses are there in the United States?’ We have at present eleven, although [the Episcopal inhabitants of] every state may, when expedient, erect itself into a diocese. 1. The eastern diocese comprehends Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island. 2. Connecticut. 3. New-York. 4. New-Jersey. 5. Pennsylvania. 6. Delaware. 7. Maryland. 8. Virginia. 9. North-Carolina. 10. South-Carolina. 11. Ohio.

2. ‘What is the government?’ The affairs of the church at large are regulated by a body, called ‘The general Convention;’ whose power extends to every diocese. This sits once in three years: although it may be called at other times, when some particular occurrence shall demand it. This convention is divided into an *upper* and a *lower* house. The first composed of the bishops of the different states, and the other of a portion of clergy and laity from the several dioceses. All motions may originate in either house; although the concurrence of the majority of both must be obtained before they pass in-

to a law. Beside this convention, there is one held each year in every diocese, composed of the clergy and of lay delegates from every congregation. Here regulations are made for the government of their own particular concerns, (which may be various,) but they must not be contrary to the constitution of the general church. In these conventions, the bishop of the diocese acts as president, and has a casting vote. Out of the body of the clergy and laity an equal number of each is chosen to represent the state in the general convention.

3. 'What alteration has the book of common prayer undergone?' These are but slight, and principally of those parts which had a local reference. The athanasian creed is, however, left out—and the words '*he descended into hell*,' in the apostles' creed, are permitted to be omitted. Some difference has been made also in the arrangement of the morning and evening service, and some amendment in the office for the sick, &c.

4. 'When and how was the convention of the protestant episcopal church formed?' This was done in the year 1789, by a delegation from the states.

5. 'What revenues are there attached to

"I will now proceed to answer your questions with regard to the Episcopal church in this country:—

You ask, 1st. 'How many dioceses are there in the United States?' We have at present eleven, although [the Episcopal inhabitants of] every state may, when expedient, erect itself into a diocese. 1. The eastern diocese comprehends Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island. 2. Connecticut. 3. New-York. 4. New-Jersey. 5. Pennsylvania. 6. Delaware. 7. Maryland. 8. Virginia. 9. North-Carolina. 10. South-Carolina. 11. Ohio.

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the episcopacy?" There are none allotted to a bishop, although every state may, by collections and donations, institute a fund for their diocesan; which may be great or small at pleasure. Hitherto our bishops have been maintained as the other clergy, by taking the charge of a parish; and when they travelled through their dioceses, the churches they visited paid their expenses of horse-hire, &c. Many of our presbyters have a larger maintenance than the bishops. But we have found that, by the bishops being obliged to take charge of a parish for their support, they are obstructed in that oversight which they ought to take of all the churches; and therefore many of the states are endeavouring, by collections once a year in all the churches, to raise a fund—though no state is obligated to do so. In one of our dioceses, the bishop has a small parish, which affords him only 600 dollars annually, and this is all his support.

6. 'Have you any archbishops? Are they prohibited?' They are not even once named amongst us, as we do not consider them apostolical. We have but three orders, bishops,* presbyters, and deacons;

*The bishops, I understand, are chosen by popular election.

and consider archbishops only as bishops with a civil title, and not as necessary for the government of the church. The senior bishop has an apparent superiority, but it only consists in his presiding as persident in the house of bishops.

7. 'Have clergymen any choice in their church members?' Yes, it is left entirely to them who shall be admitted to the ordinances, and persons wishing to commune &c. must give previous notice to their priest, that they may be examined. But the discipline varies in the different states. In Virginia, no man who lives without family worship, can be justly a communicant.

8. 'How are the elections to parishes made?' They differ with the charters of the congregations. Some churches choose their minister by the vestry, who are persons selected annually by the pew-holders: others by ballot by the whole congregation.

9. 'Have the bishops any patronage?' No, they can neither place nor replace a minister of themselves. All the clergy are left to themselves with regard to where they may settle; it depends entirely on the free choice of the people. No individual can have the gift of a parish; nor can any convention or bishop place over a

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church a pastor, without the consent of the vestry or congregation.

10. 'Have the bishops any cathedrals or houses attached to the bishopric?' No, we have no churches nor dwellings appropriated to the bishops. Like St. Paul, they chiefly *dwell in their own hired houses*.

11. 'Are your festivals and fasts the same as in the church of England?' In these no alterations have been made, except such as come under the term *local*.

12. 'Are the responses made as in England, by the clerk and congregation?' In general they are: though we do not recognise such an officer as the clerk, only as leading the singing. And in many churches, where a pious man cannot be obtained as chorister, the person employed is prohibited by the minister from raising his voice above that of the people.

"The state of our church in this country has been low indeed, owing to the want of clergymen in the first place, (that is, before the Revolution) and afterwards from the prejudice which was excited against her as an offspring of the church of England. But, happily, things are now better; and, without any exaggeration, it may be said, that no denomination of christians has flourished more than we have.

for some years past: "Her solitary places are become glad, and her decayed walls are buildings up." But alas! we want much yet from the Great Head of the church.

"And now, my dear sir, permit me to ask an interest in your prayers, that I may ever be a faithful servant of the Lord, and a true dispenser of the word of life. I cannot expect ever to see you again in the ranks of the church-militant; but O! I hope we shall both join the song of the triumphant assembly of the first-born in heaven. May *Jehovah-jireh* be with you, *Jehovah-nissi* over you, and *Jehovah-tsidkenu*, the searcher of your heart, and your portion for ever.—Farewell!

"I am," &c. &c.

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"I am," &c. &c.

LETTER XXVI.

To the Rev. J. M. PIKE, Derby.

London, April 26, 1821

MY DEAR BROTHER,

I REJOICE that you have begun a christian mission; and that you no longer exhibit the awful spectacle, lately so common in this country, that of a *christian* community making no efforts for the spread of the gospel, and exhibiting less of benevolent feeling than many associations not religious.

Your missionary labours may not be so extended as to excite great public attention; but a "spirit of supplication" may do more for you than if your resources placed you at the head of all the missionary societies. I fear we do not perceive sufficiently the immediate and inseparable connexion between divine agency and success in these efforts for the conversion of blind and infatuated heathens.

But what power has produced the amazing changes, my brother, which we have recently witnessed among the most savage tribes? Who induced the licentious Ota-

heithans to set the example to the heathen, and to give up idolatry at once, and to a man? Who constrained the people of Owyhee to do the same? The American missionaries had not arrived there, when the gods were abandoned. Who has persuaded the drunken American Indians to appropriate large annual sums, paid them for lands by the American government, to the education of their children? Who has influenced the New Zealand cannibals to solicit missionaries? Who has produced similar desires among the barbarians in Madagascar, and made them willing to give up the slave trade? Who moved the prejudiced Hindoos to send deputations to the missionaries, entreating them to educate their children? Who could bring a thousand persons at Hartford, in America, as was the case in February last, under the same sacred impressions at the same hour, all deeply anxious on that subject which above all others is most overwhelming? Who could have expected, that in so short a time, the converted heathens themselves would become the most successful missionaries? Prankrishnoo, a Hindoo minister, has recently baptized fifteen adult converts in Bengal. In all this who does not hear the voice which says, "Let

there be light." And who can help connecting these propitious appearances, "in the region and shadow of death," with our monthly missionary prayer-meetings?—"Prayer moves the hand that moves the world."

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 Charles Lander
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 John Forden
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 Joseph Mills
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 S. H. Barton
 James W. Palmer 5
 W. G. Hunt 5
 W. W. Worsley 5
 Joseph Ficklin
 John D. Dillon 5
 Matthew Elder
 William Guillam
 William Garrett
 James C. Robinson
 Fielding Gantt
 Stephen P. Norton
 J. Colwell
 Peter Hedenberg
 Jacob Cassell
 L. Hilton
 James Hutchison
 Richard Vawter
 William Pritchard
 Abram S. Drake
 Walter Warfield

Mary Parker
 Spencer Cooper
 John Bryan
 Rev. Thomas Hand
 Elizabeth Trotter
 Joseph Barbee
 Lewis Barbee
 Edward Welsh
 Jacob M'Conathy
 Robert M'Connell
 James Anderson
 John King
 William King
 John Bridges
 Joel Wallingsford
 Catharine Beach
 Rev. James Blythe
 Henry Ruckle
 Purnel Bishop
 Joseph Putman
 A. Anderson, jr.
 Thomas Church
 Abraham Walker
 Thomas H. Rogers
 Peter Poindexter
 John Brennan
 J. M. Pike
 Leslie Combs
 James Graves
 H. Jarvis
 Joseph Logan
 Catharine Crawford
 Enoch M. Smith
 Elijah Warner

Anthony Gaunt
 Mary Keen
 Martha U. Keen
 James Beach
 Alexander Parker
 Joseph H. Hervey
 Rev. N. H. Hall
 C. M. Lockwood
 Mary Whitney
 Joseph Towler
 Marnix Verden
 Jane Patrick
 James Taylor, jr.
 William Parrish
 Mrs. J. S. Richardson
 Margaret Park
 E. H. Adams
 John Cole 5
 William Long
 Richard Ashton
 William Henry
 Francis Marshall
 Samuel Taylor
 Stephens & Winslow
 George Trotter, sen.
 C. Cropper
 Susan Cooke
 James Coleman
 Benjamin Ayres
 Stephen Sturdevant
 John Stickney
 Esther Morrison
 J. K. Looney
 Robert Wilson

E. M. Paterson
 George Robinson
 Patterson Bain
 Thomas Huggins
 William Montgomery
 Samuel Trotter
 Joseph Singer
 Samuel Pilkington
 James P. Henry
 U. Berryman
 Samuel Redd
 William. L. Breckinrige
 Stephen H. Reid
 Martin Hoagland
 William H. Holme
 William Tod
 Joseph Bruen
 William H. Delph
 James Teague
 William Bell
 Sarah Misner
 J. J. Polk
 Samuel King
 John Hull
 J. M. Hewett
 John Norton
 Hyman Seely
 William Macbean
 Samuel Ayres
 James Wilson
 William Hanson
 Richard Henry
 James E. Davis



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